

THE  
MISSIONARY HERALD.

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IN the brief letters recently received from Micronesia, extracts from which are given on another page, allusion will be found to a second examination to be made as to the relation of Nalimu, the Hawaiian missionary on Tapiteuea, to the horrible fight which took place on that island in September, 1880. When the "Morning Star" visited Tapiteuea just subsequent to that fight, charges were made against Nalimu that he had incited the natives to the contest, but a formal examination was had by Captain Bray and Rev. Mr. Walkup, at which the accused and the accusers gave their testimony, and the examiners were convinced that the charges were false. On the report of this examining board, as competent and constituted as formally as any such board could be under the circumstances, we publicly denied all the rumors affecting the character of the mission. Some of the charges, such as the one that the "Morning Star" furnished the bowie knives with which the natives were armed, were absurd on the face of them. The battle was not fought with bowie knives, and the "Star" carries no such weapons. But these letters just received throw many doubts over the character of the Hawaiian teachers, and while failing to give the reasons for questioning the rightfulness of the former verdict, they speak of another examination to be had, and express the fear that Nalimu will be proven guilty. The case is a very painful one, and we are, and must be for some time to come, wholly in the dark as to the exact facts in the case. From an island so far from the track of commerce, with which we have no regular communication save once a year, it is, of course, impossible to get information as we would like. We wait anxiously for the full report of the later investigation. If it shall appear that this Hawaiian teacher is guilty as charged, it will be another and a sad instance of human depravity and of the hypocrisy of which men are capable.

We have been not a little surprised to learn of the age of some of the *young people*, who have written to express their interest in their department of the *Herald*. One of them, a professor in a Theological Seminary, says, that on receiving the magazine, he always turns directly to the Young People's Department. Another friend, who had heard a rumor that the Department might be discontinued, enters his protest against omitting what he reads with such interest and profit, and incidentally mentions the fact that his age is *three score years and ten*. These and other young people may rest assured that there is no thought of omitting or neglecting their Department in the *Herald*.

ONE of our missionaries in the Madura District, Mr. Howland of Mandapasalai, has under his sole care fifty congregations and nearly as many prayer-houses and school-houses. For the expenses of this work he received from the Board last year \$90.30, or less than \$2.00 for each of these congregations. Some of the Christians in that region live on less than \$6.00 for the year, and yet they all give something for the furtherance of the gospel. Is not here an incentive to large giving on the part of well-to-do Christians in this land, so that the constantly multiplying calls from our mission stations in India and elsewhere may be met. Do not fail to read and ponder over the brief article on another page concerning "Five Months."



UMOYAMUHLE THE HOME OF UMZILA.

THE letter from Mr. Richards on another page will be read with deep interest. A few days before this letter reached us the pencil sketch from which the above engraving was made came by mail, with no other explanation than these words written on the back : "Our first view of Umoyamuhle, from Nhlakanhlaka, October 8, 1881. Umzila's kraal at the foot of the hills in the distance. The kraal in the foreground and the one midway are for the herding of Umzila's cattle." The sketch was drawn by Mr. E. T. Jourdan, who accompanied Mr. Richards, and was copied by Mrs. Kilbon of Natal. We are glad to be able to present such recent news from a corner of the earth of which so little has been known. Mr. Richards' letter affords the greatest encouragement from a missionary point of view in two important matters ; first, as to the fact that the Zulu language is substantially the same as that used throughout Umzila's dominions ; and, second, as to the character of this monarch, who has heretofore been reported as a fierce savage. Mr. Richards found him very courteous, with an intelligent and pleasant face ; the finest looking black man he had ever seen. Umzila's call for five missionaries and their families seemed sincere and hearty. Now let earnest prayer be offered that this new opening for preaching the gospel in Africa may be speedily and effectively entered.

AN ENGLISH STATESMAN ON THE OPIUM TRADE.—We have seldom seen a more conspicuous illustration of the fact that complicity with evil blunts the moral sense than appears in a recent speech of Lord Hartington before the Manchester Chamber of Commerce. Lord Hartington complains of the attempt to take away the revenue, amounting annually to between \$30,000,000 and \$40,000,000, derived from opium, through the Government of India, which he declares, "is raised without the smallest hardship, without the smallest suffering, without the smallest complaint from the people of India, and which, indeed, is almost the only source of revenue which can be raised in India, without inflicting some hardship and causing a great deal of discontent." The sentiment was cheered by his auditors, and the *London Times*, in complimenting the speech, says that if the moral objections to the opium traffic were even greater than they are, the rulers of India would not be justified in sacrificing this revenue. What is this but civilized heathenism? No one can deny that what India raises without the smallest hardship and suffering causes the bitterest suffering in China. If the Indian does not complain the wail of the Chinaman is loud and long. Is the physical and moral ruin of millions of men who are governed from Peking of no account because through their ruin other men who are governed from London are better cared for? This is the highwayman's argument. He needs money. There are many difficulties in the way of his earning it honestly, but "without the smallest hardship or suffering" to himself, and "without the smallest complaint" from his fellow thieves, he can fill his pockets. He may be quite sorry if his scheme involves the killing of anybody, but really it is the only way in which he can raise a revenue "without inflicting some hardship" on himself. The argument of Lord Hartington is at the very furthest remove from one which a statesman of a Christian nation should use. It exalts a false patriotism above philanthropy; it counts the material prosperity of one nation as of more consequence than the ruin, body and soul, of myriads of another race: it ignores altogether the Christian command that we do unto others as we would they should do unto us. May we not hope that the British public will repudiate the argument and reform its practice?

THE Hawaiian Kingdom in January last joined the Universal Postal Union, and now Natal, in South Africa, is the only portion of the Board's wide field which cannot be reached at the uniform rate upon letters of five cents for each half ounce. It is hoped, in view of the progress of civilization in Africa, that Natal will not long be willing to remain apart from the rest of the world, but will join the Postal Union.

JUST as this number of the *Herald* is ready for the press a few lines have been received from Mr. Bagster announcing that with Mr. and Mrs. Walter and Dr. and Mrs. Nichols, he reached Bailunda, West Central Africa, November 29. This would make them but sixteen days on the journey from the coast. The letter was written on the 30th, and simply reports the safe passage of the party, and that in the informal conversations held after their arrival, the opinion was expressed that it would be practicable before long to send forward one or two of their number to Bihé. Mr. Bagster's letter was but seventy-one days in coming from Bailunda to Boston.

THE late Rev. Dr. Leonard Bacon, while a student at Andover in 1823, published a little volume entitled *Hymns and Sacred Songs for the Monthly Concert*, pp. 108. Can any friend furnish the American Board a copy, which is lacking in its Library?

*The Friend*, of Honolulu, for January comes to us with an eight page supplement wholly devoted to the interests of the Chinese at the Sandwich Islands. The present number of Chinese on Hawaii is 12,804, out of a total population (estimated) of 66,895, and the number is constantly increasing. Something has already been done for the evangelization of these comers, and there are now 286 church members among them, with one vigorous church composed wholly of Chinese, who have raised from among themselves \$5,500 for a house of worship at Honolulu. The Hawaiian Board feels that a more vigorous effort must be made to Christianize these people. We are glad to learn that Mr. F. W. Damon, a son of Rev. Dr. Damon, so widely known in connection with the Sandwich Islands, a young man who seems specially fitted for the task and who will enter upon it with Christian enthusiasm, has been invited to organize and superintend this work in behalf of a people who bid fair to take the lead in that part of the world.

**THE WORK OF THE PASTORS.** — The Rev. Griffith John, from whose striking address on China an extract may be found in our Miscellany of this month, has written a letter to English Christians on the occasion of his departure for China, to resume his work in that Empire. He writes with all the enthusiasm of hope respecting the prospect in China, but confesses to a feeling of deep anxiety as he considers the attitude of the churches in England in regard to the missionary enterprise. One point he makes is well worthy the consideration of pastors on this side the ocean. "Were matters as they ought to be," says Mr. John, "the missionary would go among the churches in order to get inspiration, and return to his work strengthened in soul. The reverse, however, is the case. He is invited to go and deliver a missionary sermon or address, because 'my people want to be stirred,' or because 'the missionary spirit of my church is so low,' or because 'we are not doing as much as we used to do for foreign missions.' In this the missionary is really expected to do the work of the pastor." Do the pastors of our churches fully apprehend the fact that it is their business to keep their people alive respecting the interests of God's kingdom upon earth? Soldiers at the front, in face of the enemy, are not asked to come home to stir up those whose battles they are fighting. It is for the men who cannot go to the front to send supplies and words of cheer to those on the outposts. Missionaries on returning from their contact with heathenism ought to find an inspiriting atmosphere in the churches that shall fan their zeal. They should not be asked in their weariness to lift out of its sluggishness and torpor a church in which the pastor has neglected his duty.

Only two Concert Exercises have been issued as yet: No. 1, on the General Work of the Board; No. 2, on Japan. No. 3, on India, is in preparation, and will be ready in the course of a month or two. For copies address C. N. Chapin, 1 Somerset Street, Boston.

## FIVE MONTHS.

OUR total receipts from donations and legacies for the first five months of the financial year are less than those of the preceding year for the same period, by over \$7,000. In the mean while our missionaries are writing imploringly for immediate additional appropriations, especially for grants in aid to native churches on account of their extreme impoverishment, which is putting off far beyond our expectations the day of their self-support. Particularly in Turkey, where we have looked for a brighter day in the direction of contributions from the natives, their deep poverty seems to be sinking to still lower depths. As their only human source of help they look to the churches which contribute through the American Board for still more generous gifts. Shall they look in vain? During the next seven months we must ask for at least thirty-five per cent. over the donations of the last year. Special gifts for the emergency, large or small, are solicited from those whose hearts the Lord may touch.

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## MUST PAGAN NATIONS WAIT?

So some are saying, and in saying it they by no means intend to deny that the heathen need the gospel, nor that it is the duty of Christians to reach all nations at the earliest practicable moment. But the heathen must wait, they say, because there are just at present other interests of special urgency to which the energies of the church should be directed. There are religious and educational enterprises close at hand which appeal strongly to the sympathies of the Christian and the patriot. This is a critical period in the religious life of our country, and does not Christian prudence require that in this crisis all our strength be concentrated upon the work at home, in order that when the crisis is past we may undertake with vigor the work of evangelizing the world? Some pastors and others have been led to reason in this way, and hence the people in certain churches have heard an utterance from the pulpit which strikes them as new and strange: "the heathen must wait."

Such an utterance is both ill-judged and wrong: ill-judged because it is not in this way that men will be led to give for the home work; wrong, because it proceeds on the utterly false assumption that the churches of this day are not able to give both for home and foreign work all and more than they are now asked to contribute. That there is need of enlargement in the gifts of Christians for the evangelization of our own land no intelligent Christian can deny. The millions given in recent years for Christian education in the United States; the more than a million dollars now given year by year for various branches of evangelistic work in our land have not fully met the requirements in the case. There is call for yet larger giving. Let the claims of this work be pressed with all vigor. It is a prime necessity for the world's welfare that our land should be thoroughly Christianized. But the assumption on the part of any one that in order to meet these needs efforts in behalf of unevangelized nations must be deferred for a time, borders on the ludicrous. Does any one imagine that the contributions for foreign missions make such a drain on the charities of our

churches that there is not enough left to meet other calls? Are Christians so impoverishing themselves by giving to the work in India and China and Africa that they have no more to give, so that it is necessary to check their zeal and allow them to replenish their exhausted resources? Must the heathen wait because there will not be enough left to help them if we do what we should for our own?

What are Christians in the United States giving for the heathen? The average annual donation for foreign missions of each member of evangelical churches of the country is a little less than *twenty-three cents*. The contributions from the Congregational churches of Massachusetts to the American Board during the last year, including the gifts to the Womans' Board, amounted to an average of \$1.63 per member, or a fraction over three cents from each person per week. But most pastors know that this average is commonly made up by the large gifts of the few, while the mass of the people, if they give anything, give only a pittance. If this is the record of the State giving the largest amount for foreign missions of any on the list, what shall be said of the rest? One half cent a day from each of the members of the Congregational churches in the United States would give the American Board the present year nearly \$700,000. Is not this a pitifully small average when we consider the resources of the Christian church in our day? While the rate is lower than this is it a time to suggest that the heathen must wait?

They have waited a great while. When will their time come? Must they wait until our churches have houses of stone, beautiful in architecture, with all appliances which minister to taste and comfort? Must they wait until professing disciples of him who pleased not himself shall have grown richer, and so can afford to give each one half cent a day to send abroad the blessed tidings without such a heavy strain upon their charity? Seriously, is it not absurd to suggest that the churches are now overtasking themselves for foreign missions, and that they must be relieved from pressure in behalf of China and Japan — a pressure too heavy to be borne? As yet the church is giving for the unevangelized only the crumbs that fall from her table. A tenth part of what her members spend in needless luxuries would double the present efficiency of all foreign missionary boards. She has means enough for all necessities at home and abroad. It should be the aim of all pastors to touch the springs of benevolence in the heart, to inspire to Christ-like love and self-sacrifice. The church of to-day needs to be told not that she is giving too much here or there, but rather that she is not giving a tithe of what she might. Were the spirit of her Master in her she could fill all the treasuries for home and foreign work to overflowing, and be all the better for her giving. To tell her that the heathen can wait is bad policy and still worse Christianity.

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#### ANTIQUITIES AT MARASH, CENTRAL TURKEY.

BY REV. HENRY MARDEN.

We have recently discovered some curious old sculptures in this city that must be referred to some earlier origin than Greek or Roman art. They consist

of nearly a dozen blocks of black basalt from two to three feet square, and a foot in thickness. The sides and back are generally in their natural state, but the faces are finely chiseled with figures of men and animals in bas-relief raised some three-eighths of an inch.

The design upon several of them is that of two men, perhaps three feet in height, sitting in slender chairs facing each other, with a cross-legged table between them on which are plates of meat, bread, and fruit.

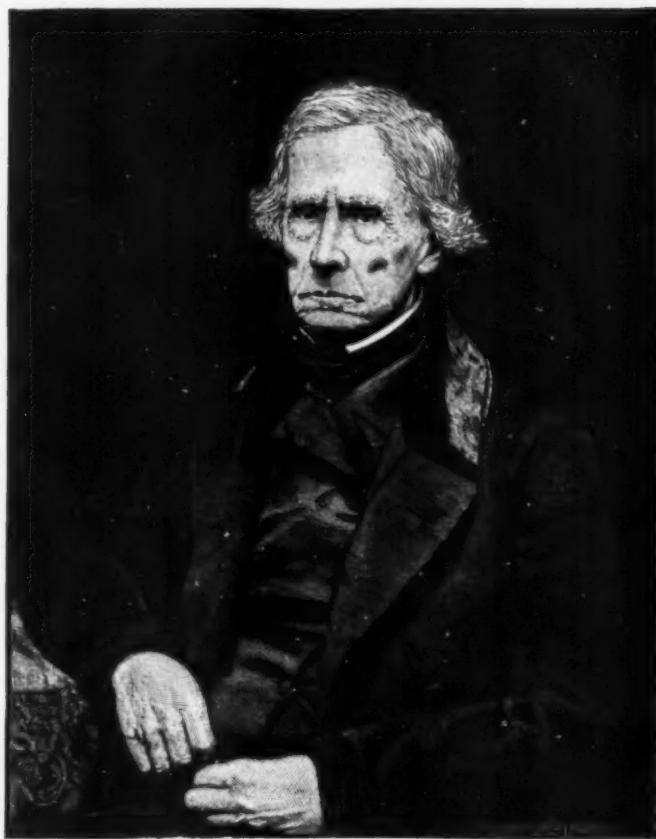
These figures are dressed in the Assyrian gown, plentifully trimmed with fringe as usual, with sandals on their feet, and a small "stove-pipe" hat set well back on their heads. In nearly every case one hand is raised up and drawn back upon the side of the chest, as in many Assyrian sculptures. The face is beardless, and bears a strong resemblance to that of the modern Jew. These blocks are scattered about, one in a place, in old buildings and walls.

On the top of the ancient castle wall, directly above the entrance, are two black stone lions, one on each side, guarding the gateway below. They are entirely distinct from the masonry of the walls, and evidently belong to a remoter age. A few days ago, after hours of wearisome parleying with the Turkish officers in charge, I fortunately gained admission to the castle, and examined these lions. They are made from the same black basalt, whose quarry is at least ten miles from the city. One of them is nearly of life-size, and is now as perfect as when it left the artist's hand. The other is ill-shaped and smaller in size, but its back and one side are covered with an inscription in six broad lines some three inches in width, and three feet each in length. These lines are closely filled with raised letters or hieroglyphics which seem to be arranged in three rows in each line, making the whole inscription as a single line more than fifty feet in length.

The characters are unlike any in books or on monuments or coins to which we have access, except that several of them are found on one of these "table" blocks, and some at least are also identical with the characters of the famous Hittite inscription, recently discovered among the ruins of Carchemish, on the Euphrates, the capital of the Hittite nation.

We therefore strongly suspect that this whole collection of basalt sculptures, including the two lions, is the work of the ancient Hittites, and that we have discovered in it a page of history dating back possibly a thousand years before Christ. The writings upon the sculptured slabs at Carchemish contain hardly a score of words, but are reputed to be the longest Hittite inscriptions yet discovered. They still defy all efforts to decipher them. If this inscription upon the side of the lion on the top of the old castle proves to be Hittite, we have here more of Hittite writing than has yet been discovered elsewhere. The great length and clearness of this inscription give hope that by comparison with other similar writings it may aid in discovering a key to their interpretation.

These relics when fully identified must throw light at least upon the boundary lines of some one of these ancient nations. Copies in part of the inscription have been sent to the American Oriental Society, and also to the British Museum.



ASA OTIS, ESQ.

MANY friends of missions in all parts of the world will be glad to see a likeness of Mr. Otis, late of New London, Conn., who made the munificent bequest of about a million dollars for Foreign Missions. At the time of his death, March 10, 1879, Mr. Otis was ninety-three years of age, and during his long life he had been a regular and large contributor to the American Board. The purpose that the Board should be the disposer of his property was not formed suddenly, nor in his old age. Understanding the nature of the work in which the Board is engaged, and familiar in some good degree with its methods of operation, he determined years ago that he would entrust to its care the bulk of his estate, for the evangelization of the world.

Many will recall, as among the specially memorable incidents of their lives, the surprise and gratitude awakened on the announcement of this large bequest. It was felt at the time to be a remarkable deliverance in an hour of need, and

from an unexpected quarter. But more and more as the work has developed since the bequest has been received has its providential meaning and value been seen. Had not special deliverance come from some source, serious trouble must have ensued. For years a process of curtailment on mission fields had been going on. Not only was advance impossible, but diminished receipts had made necessary the postponement of all purchase of, or repairs upon, mission property. Some of our missionaries were on the point of resigning, deeming it wiser to have the cost of their maintenance given to the adequate support of those who should remain. It was a critical hour, but the God of missions knew the need, and He knew also how to meet it. He opened a hidden spring and there came forth a full supply.

But beyond averting threatened disaster, the bequest of Mr. Otis has made possible a most desirable advance in many quarters. With funds in hand the Board has been able to provide necessary houses for many of its missionaries and suitable buildings to meet the needs of the advancing educational work in different lands. The Theological Institute in Samokov, "Otis Hall" at Madura, with other schools like those at Erzroom, Marash, Pasumalai, Tung-cho, Kioto, and Amanzimtote, institutions of great importance for the development of our missions, could not have had the suitable edifices with which they are now supplied had it not been for this legacy. From this source our three missionary colleges, Central Turkey, Armenia, and Jaffna, and the "Home" at Constantinople, have received \$50,000, making not less than \$100,000 appropriated for higher Christian education. The new and hopeful Mission to West Central Africa has been wholly maintained from the portion of the legacy set apart for new missions, and to the same supply the advance movements in China and into Umzila's Kingdom in South Africa, will owe their origin and prosecution. No finite mind can measure the blessings which this bequest has already conferred, and will continue to confer, upon the heathen world during the years to come.

We had hoped to be able to present, in connection with the likeness of Mr. Otis, a picture of "Otis Hall," Madura, Southern India, but the photographs have not yet reached the Mission Rooms. The building was so named by the people on the ground, without suggestion from any quarter, out of gratitude to him by whose benefaction its erection was made possible. This comely and substantial edifice for the use of the Girls' School, is located in the midst of our Madura Mission, to be a center of light for all that region of Southern India. On one of its exterior walls are the words, "All thy children shall be taught of the Lord;" on another wall, "The King's daughter is all glorious within;" on the third, "Great shall be the peace of thy children." On the fourth wall is the name, OTIS HALL. Could any man ask for a nobler monument?

#### THANKS FROM NATIVE CHRISTIANS IN WESTERN INDIA.

[An elegantly-written manuscript in the Marathi language has been received at the Mission Rooms, of which Rev. Dr. Bissell, of Ahmednagar, has sent the following translation. The letter was prepared by vote of the native Christians who were assembled at Ahmednagar in

October last, in connection with the Jubilee Meeting of the Maratha Mission, of which an account was given in the last number of the *Herald*.]

*To the honored and beloved American Board, the respectful and loving greeting of the "Union of Churches" in connection with the American Maratha Mission.*

We send you this letter from our Jubilee Anniversary, which is now being held. In the addresses made at this meeting the work of the mission in this field during the past fifty years has passed in review, setting forth the grace of God bestowed upon us, for which we praise him, and also our duty in connection with the service committed to us. In all this work we recognize the American Board as the leaders and promoters. And the infinite grace of God which we have received has been bestowed through your agency. By the labors of the missionaries you have sent, God has caused that where fifty years ago there was not one believer in Christ, there have been brought forward in the different districts of the mission, Bombay, Ahmednagar, Satara, and Sholapur, seventeen hundred communicants and their fourteen hundred children, immortal souls gathered into the visible Church of Christ. This is the fruit of the labors of evangelists you have sent, and the generous support you have given them. Under the guidance of God you have carried this work forward, so that we see these results.

We will not stop here to recount with what zeal and earnest desire for the salvation of men these missionaries have labored, how they have taught our children in schools, how they have educated our young men, and fitted them to be workers in the mission, and especially how they have trained and instructed men to take charge of the churches, and ordained them as pastors over them, and thus labored to establish the kingdom of Christ in this dark land; some part of this has already reached you in the reports sent home from year to year.

We refer to these things now only to say that we, the native Christians in this mission, and our countrymen among whom the gospel is being preached, are most deeply indebted to you, and we are most grateful to you for these great blessings. We can never in any way repay you for them.

But we are striving for the accomplishment of that which will cause great joy to your hearts. We are exerting ourselves according to our ability to secure the independence of our churches, and the rapid spread of the Gospel in this land. And we send you this brief letter, expressive of our sense of obligation, that we may give you cause to rejoice, and that all your countrymen who are striving for the success of the missionary work may also rejoice, and may seek the blessing of God upon us.

This letter was first prepared in the "Union" of Churches; it was afterwards read in the full assembly of native Christians, and they also signified their approval of its contents. Please, therefore, accept it as not only from the "Union," but from the whole body of native Christians in your Maratha Mission.

(Signed)

R. V. MODAK, *President.*

TUKARAM NATHOJI, *Secretary.*

AHMEDNAGAR, 27 October, 1881.

## LETTERS FROM THE MISSIONS.

**Zulu Mission—Southeastern Africa.****MR. RICHARDS WELCOMED BY UMZILA.**

It is with gratitude to God that we are able to present this month a favorable report of Mr. Richards' expedition to Umzila. The purpose of the expedition has been accomplished, and, having obtained Umzila's full consent to the establishment of a mission in his kingdom, Mr. Richards has returned to Natal, according to the original plan. On reaching the coast Mr. R. despatched the following letter, dated Inhaimbane, November 23, in which he promises a more detailed report very soon. We hope to be able to give his fuller account of this important event in our next number. In the *Herald* for December last will be found the account Mr. Richards gave of his trip up to July 2, when he was on the boundaries of the Portuguese territory. He now writes:—

"The 3d of July being Sunday, we rested and held services, and on July 4th we entered Umzila's Kingdom, and, as I trust, took it in the name of the Lord of Hosts. I met with no opposition from the natives, but food, and especially water, became so scarce that I was obliged to give up the direct route, and make for swamps at the head of the Gabula River. We traveled due east for three days, when we reached the river, and food and water were abundant. I was entirely dependent upon the natives for advice concerning the course, and they took me directly to the coast route, the one over which that faithful and good man, Pinkerton, traveled. I reached Bogota's, the place where brother Pinkerton was taken sick and died, in eighteen days from the start. He made the same in sixteen days, but as stated before, I did not come in a direct course. I passed within a two hours' walk of Mr. Pinkerton's resting-place, but as it was across the river, and the sun excessively hot, I did not visit the spot. Bogota, an old chief of eighty years and upwards, assured me that the missionary slept in peace, and that much reverence was had for the spot where he lies.

"I proceeded up the Gabula nearly fifty miles, three days walking, when, turning to the left for about three hours, I came to Masikewana's. Masikewana is the first of Umzila's *Indunas* on our track. (This officer has about the rank of a colonel.) He is a fine specimen of the Zulu race, very dignified and very grand in his habitation. Here I met my first serious difficulty."

**DETAINED AT THE BORDER. SICKNESS.**

"It appears that Umzila had issued orders forbidding any white man to enter his territory until the king had been officially notified, and messengers returned." So Masikewana informed me of the regulation, and said he could not let me pass until Umzila had been heard from. He said it would take ten days to get a message. As matter of fact, it took *thirty-seven days* of most impatient waiting, and all the time my fifty porters were eating away my cloth at a rapid rate. In *due Kaffir time* the messengers returned, and Umzila sent greeting, and permission to proceed.

"I left Masikewana Saturday, August 27, and reached the Sabi Friday noon, September 2. I followed up the Sabi thirty miles beyond Sandaba's (see Baines' map), and then made direct for Umzila's Kraal. The path led through a dense rubber jungle for three days, and food and water was so scarce that my men and donkeys suffered pitifully. Emerging from this thorny wilderness we came to a beautiful country, the land rising higher and higher every hour of our march, with clear fresh water, which at this time was the greatest luxury one could desire.

"We got on nicely till within one day's march from Umzila. It was Saturday, P. M., September 17, when we came to Umlaus, a small village on a high hill, when I began to long for rest, and in the evening had a light fever, the first I had had on the march. The next day a violent attack of diarrhoea came on, and in eight days' time it had nearly exhausted me. My men told me 'Africa no good, umfun-

dis die.' But the hand of the Lord was under me all the time, and though I had unfortunately left my medicine chest, I was able at the end of twenty days to sit on my donkey. Though very weak I reached Umzila's without injury, in the one day's march of twenty-two miles. The march did me much good."

#### THE KRAAL REACHED.

"I reached Umzila's kraal on the morning of the 10th of October, just the time I intended to have reached Natal in returning. The name of Umzila among the natives is Uyamondwa. His subjects never call him by his right name. The name of his kraal is Umoya muhle, *i.e.*, 'a haven of fair winds.' To my great surprise, I found Umzila located south of the Umswala River. There is a range of mountains just south of the Umswala, and a small river (without a name on Baines' map) at the south of these mountains, which flows to the east and then north into the Umswala. Umzila is located on a very extensive plain on the south bank of this river. (See cut on page 90.) The name of this river is Mligwayama. The plain is fifteen hundred feet high by my aneroid, which gave the same as Baines'. The day I reached the king's kraal he sent four pots of pombe (native beer) and two goats. I was not allowed a hut in the royal *harem*, so I was obliged to live in my tent under a large tree. At four P. M. of the first day the king sent for me, and I went to see him, taking with me one half of the goods for Umzila's present."

#### INTERVIEWS WITH THE KING.

"I found the king sitting under a large tree, and one of his Indunas with him. I spread a fine blue blanket for him to sit on, but he made me sit on it, saying the 'ground was accustomed' to him. Umzila is the finest looking black man I have ever seen. His face is full of intelligence, and is genuinely pleasant. He is tall, somewhat spare in flesh, yet he is well proportioned, and might be called a handsome gentleman in any country, if gentlemen ever are handsome. I told him my whole story at once,—who sent me, what for, and what I expected him to do. He list-

ened very attentively, and at the close said he would call Magajou, his chief Induna, and, having talked with him, in a few days he would return me an answer. The next day it rained hard all day, and for two days more the water came so fast that we were nearly swept out of our tent; the rainy season had commenced in earnest. However, the rain did not deter Umzila from remembering us, for about ten in the morning he sent down four fine three-year-old bullocks, telling us to shoot one immediately for food. I chose the finest, of course, and we had plenty of food that day. The next morning he sent two tusks of ivory to say 'good morning' with; one weighed twenty pounds and the other six pounds. The weather did not clear till Saturday, and he sent word he would see me that day; but he did not come, and I sent word that I would not see him the next day (Sunday). So our final meeting was held on Monday morning, the 17th of October. I will repeat our conversation in my full report. The result is, that the king sends greeting to Dr. Means and the people of America, and invites *five missionaries and their families* to come at once, or as soon as convenient, into his kingdom, and begin mission work. Magajou, chief Induna, insists on our teaching him to make powder; but this is a side matter, and can be easily managed. The king did not urge this point, though doubtless it would please him much. The king seemed in a great hurry, and sent a boy to bring a 'good-bye' tusk, weighing forty pounds, which he gave me, and we shook hands, and had our good-bye in as good faith as if we had all been Christians. I was so reduced by sickness that I could not look about for a station. There are excellent places for a mission almost anywhere,—wood, water, and people being in fair abundance."

#### THE RETURN JOURNEY.

"I began the return march early on the morning of the 18th of October. The country is quite like Natal, hilly, healthy, and very stony for three days this side of Umzila. The king gave me four stout fellows as guides to Makupi, where the late Captain Wybrants died, a four days' march from Umzila's. One day out from

Makupi I met Mr. W. J. Mayeo, engineer of the Wybrants expedition. He had been deserted by the only surviving member of the party, Captain Owen, of Natal, and he was making his way up to Makupi, to bring the body of Captain Wybrants. I waited for him one day to go to Makupi, and Mr. Jourdan went with him. They found the body already taken, and Mr. Mayeo joined my party to return to Chiluwian. We had journeyed but one day in company when I was taken with fever, and carried in a hammock all the way to Chiluwian. Mr. Mayeo took charge of the men, and he was an excellent manager. Food and water were very scarce all the way. We came in as near a direct line as we could, and reached Chiluwian on the 3d of November. There I began to gain strength, and was able to walk about in a few days."

Mr. Richards reached Durban December 3, with health much improved.

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#### West Central African Mission.

##### AT BENGUELA.

LETTERS have been received from Messrs. Bagster, Walter, and Nichols, at Benguela, of as late date as November 12. The story of delays, which all African missionaries and travelers are obliged to repeat, is told by them. But the news is, on the whole, decidedly encouraging. At the last date, the party was on its way to the interior. Of their preparations Dr. Nichols writes: —

"Week after week we waited with more or less patience for the arrival of our porters. At last they came, first eleven fine-looking youths from one of the villages of Bailunda, heralded by two special runners who announced the immediate coming of a 'very large company.' These eleven speedily established themselves, and it almost seemed as though they were to compose the entire caravan. Now and then came intelligence from Catumbella of the arrival of a caravan, but we were sure to learn in a few hours that they were simply traders. At last they came.

"One morning, just as we were seated

for our morning worship, a file of dusky savages poured through the doorway, each bearing his weapons, provisions, and a bundle of firewood. Each of these items was a source of much interest. The gun is a strange, Oriental-looking affair, with a flint-lock and a fluted stock; the barrel of immense length, incredible lightness, bound with an immense number of tin rings, and adorned with as many brass tacks as possible. When loaded, it holds several charges of powder, a bunch of grass for wadding, a handful of dirt, and a lot of slugs; it is fired, not from the shoulder, but held by the hip in the position of 'charge bayonets.' The aim is — well, vague. When one of the *gentio* is so fortunate as to kill a wild beast — an exploit which I am convinced must be attributed to accident rather than to skill — a part of the skin is sown into a tubular guncase which fits over the barrel, and can be drawn down over the lock as a protection from dampness.

"For provision, they carry mostly a quantity of *fuba*, which may be set down as soured cornmeal. This is generally wrapped in a piece of deer-skin, and, in company with a few gourds and earthen pots, lashed to their carrying-sticks. Not a few still use the long-bow, of the usual proportions. The arrows are miserable, crooked sticks, with a crescent-shaped head.

"In a few hours we had received over two hundred carriers, amid a hubbub which brought Babel forcibly to mind, and yet I am assured that these are exceptionally quiet lads, and that their silent orderliness is really remarkable.

"It was with lightened hearts that we loaded their willing backs, and saw them step merrily out for the interior, — one hundred and five loads. Seculo Checulo received his present and rations, and then sat down for a pleasant chat. He told me that his household comprised eight wives and 'very many' children, of whom twelve would be seculos like himself. He is a fine-looking old man, with massive head and the torso of a giant. His face expresses intelligence, good-humor, and determination; best of all, he controls the men.

[March,

"To-morrow, the Lord willing, we shall ourselves set out with the rest of the loads. Hardship is surely before us, but God is with us."

#### HEALTH REPORT.

"For the most part we have been blessed with the best of health, for Benguela. Brother Bagster is evidently much shaken by the coast-fever, and the air of this place is very bad; but he bears up heroically. The Walters are and have been well, but Mrs. Nichols is still under the influence of the miasma, although never actually down. For myself I had been here but a few days when I was seized by the premonitory symptoms of fever. The usual pains in back and head, pulse ranging above 100, chilliness and fever, etc. But I ate a few drams of quinine, and made up my mind not to have the fever, and so I did n't. I have not been free from it for a day, but it has laid but one hand on me, and I trust I shall be able to keep off the other entirely.

"No rains yet on the coast, but frequent thunder-storms in the interior. We have been anxious about the rains, lest the stupid superstition of the negroes should attribute their non-appearance to our presence; but now that fear is removed."

#### THE PORTERS.

Mr. Walter writes thus of the Bailunda men who came down as carriers:—

"There are many things which fill our hearts with joy and praise. We feel more and more drawn towards these people, specially when we consider how well these one hundred men have behaved themselves since they have been in our kintal. My wife and I have seen nothing rude or indecent in their behaviour, though they are dressed only in a yard of cotton cloth, and some of them wear much less than this.

"Nearly all our men seem to be willing to work for a living, and do such work as they can do. For instance, in the morning perhaps fifteen or twenty men will start off for the country to cut and bring down wood; this is brought in front of our house, where it is recut and tied into small bundles, and sold to the towns people.

With the money received they buy cotton cloth and handkerchiefs, knives, tin plates, etc., which they take with them to Bailunda; some also buy their own powder and lead.

"We are glad that the time has come to start on our journey. We want to go to Bailunda, and meet the brethren there. But what shall we say after staying ten weeks in Benguela without having any fever! Truly the Lord is gracious. His ways are wonderful, past finding out. Continue to pray for us all. Nothing but prayer and the grace of God can uphold us in his service."

#### FROM THE INTERIOR.

By the same mail which brought the above letters, a journal letter has been received from Mr. Sanders at Bailunda. His last date was October 31, at which time both he and Mr. Miller were in good health and hopefully at work. Of the people Mr. Sanders says:—

"The thought comes to me frequently, as the people become better known, that we are in a field well adapted for evangelization. Many things are not as we would have them. Those who call themselves 'civilized,' and 'Christians,' are the worst of all liars, because better education makes possible deeper villainy. Polygamy everywhere has been a great obstacle. Will it be less so here? Yet these people are as bright as the average, some very bright, others very dull, but the great majority of a high average. Furthermore they are very communicative and constantly moving from place to place. If once converted, and made to feel a burden for the spread of the knowledge of the gospel, their very custom of stopping to tell all the news will open chances for preaching. If we be given sufficient grace and wisdom to live aright, especially now when they are making estimates of us, and to preach and teach with unction as soon as our mouths are opened, and to rightly direct the energies and ways of the converts, I expect to see rapid advance in the matter of making known the gospel. And what more does God require of man? Thus far we are bidden to go, thus far given the privilege of co-working with him. The

material for good native workers seems to be here."

#### RELATIONS TO KING KWIKWI.

"A few days ago the king sent word that he was troubled with sores, begging a certain medicine and a little algodao (white cotton cloth). The first we have not, so far as I know. Of the latter, five yards were sent up. Next day came a note asking for two pieces of cloth with which to pay the doctors. A piece varies from 12 to 18 or 26 yards. Ours just now are 14 yards. No written reply was sent, as I was at loss to know just how to word it, and did not care to have a note that might be offensive stored up against some future occasion. For Kwikwi, I have noticed, can produce a letter received at least a month or two before. Instead of writing I told the messenger that but two weeks ago the king had received fifteen pieces of cloth from us; that if now doctors' bills were due, the seculos among whom it was distributed should step up and pay. Our little man José was somewhat worried. Day before yesterday he volunteered the information that Kwikwi was disgusted that the man who wrote for him had asked two pieces, as his request, he said, was for but eight yards. All I can say is, the principle would be the same.

"We hold, I think, a more secure place here than we had imagined. That there is no danger of personal violence was quickly discovered. But how far we could do as we pleased has been the question. At times it seemed as if we could do nothing as we would; for instance, when we felt compelled to locate here, and were not allowed to go on to Bihé. But so far as I can learn the king hates the thought of losing us. Further he fears to do anything that will injure the trade of his people in Catumbella. Besides this he is said to fear lest we write to our country, where the cloth is made, 'Don't send any more cloth here,' thus cutting him and his people off from it. Hence he will take care not to offend us.

#### THE LANGUAGE.

"Since Mr. Bagster went to Benguela,

two months ago, I have done almost nothing with Ambunda, so far as books are concerned. In talking, Mr. Miller and I have made appreciable progress. It is mortifying, though, to have some one come and not understand a word of what we say. I wish exceedingly that I could write short hand. We cannot get this language with their idioms until we can take down what they say *when talking to each other*. To us they mix in Portuguese words, and those about us use our idioms because they care more to make us understand than to instruct us aright in their language. This is natural, but not according to our wish!

"Mr. Miller and I are in good health. Though our lives now are quiet, we believe the Lord is with us, and do continually rejoice in him."

#### THE LANGUAGE AND THE PEOPLE.

In a brief review of what has been accomplished during the twelve months since the three pioneer missionaries landed on the West Coast, Mr. Bagster says:—

"We have now about thirteen hundred words collected, put in order, tested by continual trials; we have a very fair idea of the mode of inflection of nouns, verbs, adjectives, and adverbs and pronouns. We can add to this the fact of having adopted a mode of transcribing the language so perfect for a beginning that when Brother Sanders sent me down a written list of the 150 carriers, *every man* readily answered to his name. This means a great deal when such names as these are to be recorded: Yamungíli, Raweudimba, Mwenibrisévo, Mweuiwosimbú, etc.

"We have been able to do much in the way of learning the ways of these people, of winning their confidence and good will. In illustration of this point I may say that we have one hundred men with us to-day, whom we keep to take us into the interior. They are jolly and happy, and their friends have gone home and left them. When we first came we could not have done this; they would have taken fright and gone off. I can say truly that they have confidence in us, and in their

own way like us. They begin to find out that we always do as we say; and in consequence we find that we are not importuned to give powder, guns, aguardente, etc. We may be politely asked for them, but not with the demanding tone at first assumed. They now trust us in payment, etc. Of course they are savages, and in many ways are like big boys, but when treated as men, they have much more manly character than many who oppress and abuse them would fain make you believe.

"I find that they are warm-hearted, impulsive, and quickly touched; that a hand-shake, a slap on the shoulder, or freely-given salutation, is not only received, but brings its own reward at the moment, in the very evident pleasure given. There is hardly ever to be found a face so sour that it will not break into a very broad smile, in return for the smile or kind word given. Don't for a moment think that I forget that they are swayed by passions low, sensual, cruel, devilish. They are, but with much bad there is some good. We try to save the good and cast the bad away."

#### *Western Turkey Mission.*

##### ISTANOS. A MONTHLY CONCERT.

MR. BARTLETT, of Cesarea, with his wife, has been making a missionary journey, in their *missionary carriage*, preaching in a large number of cities and villages westward of his station. Here is what he says of Istanos:—

"This place is situated eighteen miles from Angora, and is the only 'Christian' town within thirty-six miles. Istanos is now the brightest spot in this broad missionary field. Both the congregation and the church have increased more rapidly, and their progress in self-support has been more encouraging, than in any other place. They were to receive no help from the Board this year, either for the support of their pastor, or for their schools, but the plague of locusts has made it absolutely necessary that we help them to some extent. The pastor has been absent now some eighteen months, pursuing his studies in Scotland, and hopes to re-

turn to his people next spring. Meanwhile one of their own number, a young man of much promise, who has studied two years in Marsovan Theological Seminary, is serving them in the capacity of preacher. Through all this region the locusts made fearful havoc, and there is great want in consequence, yet with all their poverty there is, apparently, more spiritual life and real earnestness than we have witnessed in any other place this year. On the Sabbath we were permitted to address an audience of about three hundred persons, and to administer the Lord's Supper, receiving one new sister to the membership of the church.

"We were surprised to learn that this church had never observed the *monthly concert* of prayer for missions. One of the leading brethren had been laboring for a time as colporter, and had arrived, fresh from his work, on the previous evening. Knowing that the people would be especially desirous to hear a report from their own laborer, we gave notice that there would be a monthly concert in the evening at the chapel. At the time appointed, an audience of perhaps two hundred persons assembled, and listened with deep interest as the brother gave an encouraging report of his labors in the distribution of the Word in Galatia, in Phrygia, and in Bithynia, and also to such information as we were able to give concerning the spread of the Gospel in foreign lands. The attention given and the prayers offered by the brethren at this meeting showed that they had truly enjoyed this, their first monthly concert, and led us to hope that the series would be continued."

##### A MIRAGE. FAMINE.

"It was a journey of five days to Konia (the ancient Iconium). The last three days our road was across an immense plain, like the broad prairies of our Western States. We drove for hours without seeing a village, a house, or even a tree, and we very rarely met a traveler, so that the feeling of loneliness became almost painful. Earlier in the season there were hundreds of shepherds' tents scattered over these plains, and their numerous flocks might be seen in every direction, but now they

had all disappeared, leaving the region a lonely wilderness. It was, indeed, a relief on the fifth day from Istanos, to see in the dim distance the minarets of the city of Konia. On this last day we were favored with some fine examples of 'mirage,' beautiful lakes of water appearing in the distance, but disappearing as we approached. Once we saw what appeared to be a beautiful island in the midst of a lake. On the island were houses and trees, and the scene in the distance was quite enchanting. But as we approached the water and the trees disappeared, and there only remained upon the dry and level plain a few deserted huts, once occupied by shepherds."

In a postscript to his letter, dated Talas, November 28, Mr. Bartlett says:—

"At present there is a prospect of very great suffering in all this region. Even here in Talas, for want of money but a small proportion of the people have made their usual preparations for winter. There is scarcely any employment for the poor, and the farmers are selling the grain which they will need for their own families to pay the crushing taxes which a suicidal government levies upon them. Brother Farnsworth has made quite careful investigations in the 'Bozook' region, the great grain-growing section for this part of Asia Minor, and, if his information be correct, the yield is insufficient for those upon the soil and in the immediate vicinity; yet large quantities of grain have been transported to the region of Angora, to supply the deficiency caused by the locusts. From the information he has gained he predicts a *famine* at no distant day. Would that his prophecy might prove untrue."

#### ASHUDE AND DERENDE.

Mr. Perry, of Sivas, from the midst of a tour among the out-stations of that district, writes, December 22:—

"Two days' journey from Manjaluk, over the bare, uninteresting slopes of the Anti-Taurus, and a safe passage of the robber-infested spur south of Gürün, brought us to the beautifully situated village of Ashude. Wearied with the rocky waste of treeless uplands, made tragic also by

being the scene of oft-recurring murders, we came suddenly to the edge of a cañon. Directly beneath us were the mud roofs of the village houses, while both above the village and below, down the valley toward Malatia, were orchards, vineyards, and well-watered narrow grainfields winding like a serpent, till finally lost to view among the piles on piles of brown ridges and mountains in the distance. We made our way down the cliff, and were well repaid for the long, weary days of toil and danger by a hearty welcome to the homes of the preacher, Baron Vartevar Muradyan and Karak Aga, our host of former years, a white-bearded, warm-hearted 'father' in this Protestant Israel. Baron Bedros, a student from Marsovan Theological Seminary, returning home in company with us on account of illness, was also greeted at the edge of the town by a troop of children and friends.

"Baron Vartevar Muradyan, the preacher at Ashude and Derende, is from Marash, educated by Dr. Pratt as one of his short-course students before the re-organization of the Theological Seminary at Marash in 1865. He is an impulsive, enthusiastic worker, sometimes unwise, but self-denying in habit, and thoroughly consecrated to the one work of preaching the gospel. He was at Zeitoon six years nourishing the little band of disciples which has since become an important Church of Christ. In his present charge the work in hand is very difficult. You will remember that the gospel was crushed out of Derende by persecution ten years ago, and it has been very hard to get a foothold there since. We followed up an opening in the neighboring town of Ashude, one hour distant, and now, leaving that place in the charge of a school-teacher, the preacher has again taken up his abode and work in the c. y.

"The decision to do this was reached after much consultation and prayer during the time of my visit. The change of residence required much self-denial on the part of the preacher, but his reply was made with promptness and admirable decision. 'If you will give me,' he said, 'a school-teacher also, for Derende, and will stand by me there, I will go, and stay till

[March,

the Lord shall release me. A house was hired and the school commenced by Baron Bedros (alluded to above) as teacher. It was soon proscribed by the priests of the Armenian church, and efforts to keep the children away have been constant and determined. On account of this resistance the hearers and students are few in numbers, but in view of the quality of the workers in charge, we believe that by the Lord's help they will win, and plant the gospel standard again in the very place where it has been repeatedly torn down.

"One interesting feature of the work in that part of our field is that Baron Vartevan has succeeded in securing for education in our Protestant high schools four excellent young men from non-Protestant families, two of whom are now on duty as teachers, while the remaining two are studying in our normal school in this city. We have hope in regard to these four young men that they are Christians."

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#### *Central Turkey Mission.*

MR. SANDERS, of Aintab, reports a long tour among the churches along the route from that city to Mesopotamia. We have not room for the details, but of the general progress Mr. Sanders says : —

"Our work has both encouraging and discouraging features. On this tour I have seen more clearly than before, perhaps because I understand the language better, that in nearly all, if not in all, our churches, we can rely upon a great part of the congregation. In every church are many political Protestants, and also some who are Protestants because they will not accept the old church, yet not Christians. Still in every church are found a great many who have the root of the matter in them, without any doubt. In nearly all the churches the prayer-meetings show real Christian life, and in some places I was much surprised, because the state of the church was so much better than I supposed.

On the other hand they are now intermarrying very freely with Armenians. As far as my observation goes, this is attended with deplorable results. In such cases the

Protestant seems to sink more than the Armenian rises. There is sad laxity about the Sabbath, etc. I do not know, however, as Americans can say anything to them on this point. The great need of all our churches is an outpouring of the Spirit. We have far more than dry bones, we have living organism, but the heart does not beat yet with power. If the churches could have a Pentecost, then we, the missionaries, might retire very soon. I sometimes wonder, however, if the reason we don't have it is that we expect it to commence not with the apostles but outside."

#### *ADANA. ITS NEEDS.*

Mr. Christie, writing from Adana, December 18, says : —

"In Sunday-school this morning we had three hundred and twenty people in attendance, and from thirty to forty more came, but had to go away again for want of sitting-room. Our only place of worship is the school-house erected by the people last year on the site of the former church-building. The people had to pull down that old building for the reason that, besides being too small, it was a rickety old concern threatening every Sabbath to fall on the heads of the thronging worshippers. They erected a school-house of three rooms on its site. The partitions between these rooms are not complete, and so we manage to hold worship and Sunday-school in them, but the crowding and discomfort are very great. I came away from our service to-day with the determination to ask again for help in finishing the new church building. That is upon another lot, in a very eligible locality. The walls are up for the first story; this story will be used for school-rooms, and will be wanted as soon as finished, for our present school accommodations are quite too limited for the two hundred and fifty children now in attendance. We have enough money on hand to put the walls up a few feet higher, but it will take about \$900 to finish the house. The few people here who are able and willing to give could never raise this money. They worked hard to put up the present school-house, and are still in debt for it.

"A point to be remembered respecting Adana, is, that whatever work is done for this city is done also for a score of other places at the same time. This is the Ephesus of Northern Syria and a great part of Asia Minor. We had a social gathering the other evening in our parlor for the young men of the congregation. Thirty-seven out of the fifty persons who accepted our invitation were from eleven cities and towns outside of Adana. This is but an illustration of the fact stated twenty years ago by Dr. Pratt in the *Missionary Herald*, that Adana is a center of powerful influences which reach out through all these neighboring regions. One of the places represented in the gathering above mentioned, is a town of over a thousand (Greek) inhabitants on the northwest borders of our mission. In that place the gospel has never, I understand, been preached; but several men belonging there have become Protestants in Adana, and are now full of desire to do something for their old neighbors. A multitude of such facts might be adduced to show the strategic importance that ought to be attached to this work in Adana. (See Acts xix. 10.) I am free to confess that for my own part I have lately come to a new sense of the importance of work in these stirring, progressive, active, and in every way influential centers of population."

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#### Ceylon Mission.

MR. LEITCH, under date of October 31, sends a semi-annual report of the fields in which he and his sisters are laboring. He says: —

"The work in the fields of Manepy and Panditeripo for the past six months has been on the whole encouraging. Our force of native assistants has had an addition in the person of a native preacher, an earnest Christian, who was appointed to Sandilipy, a field which has suffered much from the want of a resident catechist. The native Christians and others of that place have subscribed \$70 towards a site for a church, and a large bungalow has been erected, and Sabbath-school and morning-church services are now regularly held there.

"Three new girls' schools, with a total attendance of over one hundred children, have been started by us this year, land being leased or bought, and buildings erected. Two of these have already been accepted by the Board of Education, and promise to become permanent; we hope the other may fare as well. Five preaching services are regularly held in our fields on Sabbath mornings. In our 17 Sabbath-schools we have 66 teachers, with 1,049 scholars on the lists, and an average attendance of 787. In eleven of these schools the International Lessons have been studied. We have found these beneficial in causing the children to study carefully and review thoroughly. At our last examination of this station Sabbath-school, 41 children passed on the twelve test questions, one of which called for the titles and golden texts of the lessons for the last quarter in order.

"Seventeen day schools in this field, and nine in Panditeripo, are being visited weekly by ourselves or our assistants, and catechisms, Bible verses, and Christian songs are taught. An examination has lately been held in the schools of the Manepy field, in which a total of over 20,000 verses were recited from memory by 322 children. The schools in the Panditeripo field are to be examined next week, and we expect as good results.

"We have attended and taken part in 78 moonlight meetings, and the native Christians in both fields have conducted about 65 more. The attendance has always been good, ranging from 70 to 200. The people have displayed great interest, listening quietly, enjoying the singing, and saying that what we teach is true and good. Our Christians feel generally hopeful and in the hands of the various pastors there is a list of over thirty persons who have expressed a desire to join the church, and are under special religious instruction."

#### THE OUTLOOK IN JAFFNA.

Miss Margaret W. Leitch writes as follows from Manepy, November 17: —

"While we long and pray and hope that God's Spirit may be poured out among us in an unusual manner, yet it seems more probable that the blessing will come through the yet more widespread and faith-

ful teaching of the truth, and the inclining of more and more hearts to accept it. I confess that I find myself greatly perplexed to understand the mental processes of, for example, our older English-speaking school-boys. For a year, in day-school, Sabbath-school, and in private talks, they have heard the truth, and have understood it. They can tell the story of Christ's life nearly as well as I can. They have had the nature of prayer, the duty of faith and repentance clearly explained.

"Why then do they not become Christians? They have not yet given up their old beliefs. These beliefs are ingrained into their literature, their history, their song, their every day duty and thought. They say we are right, and that there is much that is right with them also. They are bound to their friends by the strongest ties, and the fetters are riveted by caste. It is a terrible break to break away from all.

"The Hindu nature is not excitable like the negro, but indolent and sluggish and sanguine. All these things, and many more, bear on the probable future. Yet, of one thing we are sure, that the steady, faithful, earnest teaching of God's own word in church and school, in public and private, must be followed by a steady growth of conscientiousness and love for truth throughout the community, and by a larger and larger number of individuals turning to God. The Gospel has all along in the past been moulding this whole community.

"Is it nothing that we have almost the whole educational work in our hands, that nearly every house is open to our visits and those of the catechists and Bible women; that the attendance at church and Sabbath-school is increasing; that moonlight, village, and Sabbath-afternoon meetings are so largely attended? All the educated men and women, and the older children in the schools, are ashamed of the ceremonies connected with the Sivite worship and the great festivals, and do not participate in them. All through the village there are men and women who do not rub ashes or visit heathen temples, and many of these in their hearts worship the true God and try to serve him, but,

like Nicodemus, they fear to confess him openly. Yet frequently such persons boldly confess on their death-beds that they are Christians, and we trust many names not enrolled on our church books will be found on the 'Lamb's Book of Life.'

"We rejoice and thank God for all this, and yet, with you, we are not satisfied, but we long with almost a painful earnestness for more to come to Christ."

#### **North China Mission.**

#### **STEAM AND TELEGRAPH.**

DR. PORTER went to Shantung in September, for the purpose of attending to the building of the missionary house to be occupied by himself and Mr. Smith. He found the telegraph line already constructed a large portion of the way. He says:—

"I met a little steam-tug, which had towed two barges with telegraph wires for the submarine cable for crossing the Yellow River. This was the first steamboat on the Grand Canal. It went without difficulty on the summer's high water to Sin-ch'ing-cho, the point where the canal really begins. I learn to-day that the southern half of the telegraph line is completed. The northern half still waits completion. There are only four stations between Shanghai and Tientsin. A proclamation says it is for official use only. The people cannot use it until they get familiar with it. At Te-cho there is no station, and we shall not be able to use the line for some years I suppose, although it is so near us."

#### **SHANTUNG. A HAPPY DEATH.**

Of the religious condition of the Shantung work Dr. Porter says:—

"The two months past have shown but little indications of special interest among the church members. The lack, still so great, of suitable helpers, is a sore trial to us. One man, a very honest and earnest man, uncouth, but with real purpose to help in the good work, has interested us very much. He is self-taught, and is the spiritual guide of a company of a dozen or twenty in his village. We wanted him to go to Tung-cho, but his

village sent a special messenger saying that they could not do without him. So we arranged for his staying at home to teach them on Sundays. He reports the death of a church member, led to Christ and taught to read by himself. He was ill but two days. 'Ah! but he had a witness!' broke in the helper. The sick man had a vision of Heaven and himself getting in, but in true Chinese fashion he told his wife that she was not good enough. She would go down, while he went up. Very comical it would have been if it had not been told in so grave a way.

"The church members knew that 'the prayer of faith shall save the sick,' and so they gathered about the sick man and prayed that the Lord's will be done. When they rose from their knees the man was dead. He had gone to heaven, they really thought, borne aloft by their prayers. The scene was indeed a remarkable one. This poor ignorant believer, rejoicing in the sweet fellowship of Christian brotherly love, dying in the very midst of the earnest petition of the few lovers of Jesus there. They themselves were greatly impressed, and so were the villagers. A Christian funeral, attended by helpers from a distance, added emphasis to the impression made on the villagers."

#### PERSECUTION.

"It has come our turn at last after long prosperity to feel a touch of official interference in our work, and of official persecution. You recall the widow Wu at Ti-chi, and her gift of house and land for a chapel. On my arrival in September I learned that the Te-cho mandarin was annoyed at learning that we were building. He inquired of all his constables where land had been sold to foreigners. He then arrested the Ti-chi constable for not reporting the case of Mrs. Wu. To ward off difficulty I went to the city, called upon the mandarin, was politely received, and was promised that if the woman gave the house willingly he would stamp the deeds. I left a native writer, Teacher Lu, to wait for the deeds. The officials wanted a copy of the deed to keep on file, which, of course, seemed a proper thing.

"I was somewhat annoyed to find the next week that the official had hoodwinked the helper, or perhaps forced him to rewrite the deed, expunging all the important sentences, and changing entirely the character of the gift. Thus, the words: 'Believe in the doctrine of Jesus,' was changed to 'Believer in doctrine.' Again, 'Gives for preaching chapel and church school-room,' was changed to read, 'gives for a government free school.' This changed document he consented to put on file, but at last failed to stamp it. In the mean time he had stirred up the gentry to refuse to make any sale of goods to us, and we had to give up some bargains we had made, the persons being scared out of them. Then the mandarin issued an order, a copy of which I have, demanding that all Christians be registered, to ascertain if they were hypocrites or not. Assuming that all who entered the church were men of character, he insisted that if they did not register they were presumptively bad. He ordered that all constables, village elders, and neighbors, should spy out and report the names and numbers of Christians, and threatened severe punishment if any secretly refused to register. The consternation of all the villages in the Te-cho district was great. Church members flocked to me to report and ask advice.

"To add to our dismay, an expelled church member at Ti-chi, a woman of ill-repute, out of anger and jealousy, because of a family brawl, threw a lot of gunpowder into the chapel, or rather house, the gift to the church, which blew down a partition, and set the house on fire. It was saved from destruction by the neighbors. Two days later the old mandarin heard of it, and thinking it a chance to implicate the native Christians, arrested the constable again, and had him horribly beaten, ostensibly for not reporting the fire, really with hope of injuring the church."

Dr. Porter has already made such representations in this case both to Chinese and American officials, that he hopes redress will be obtained, and that no barrier will long be put in the way of any who wish to seek Christian instruction.

*Japan Mission.*

## CONVERTS AT WORK.

MR. DE FOREST, of Osaka, writes, December 5:—

"Yesterday, on going to Sabbath-school, I was requested to baptize two men, one of whom had come twenty-five miles on purpose to be admitted to the church. He was not personally well known to the Christians, but his record had long preceded him, and we were ready to welcome him as a brother at once. He had discovered the insufficiency of the prevailing religions, and was drifting into atheism, when he fortunately heard of the religion of the One True God, Maker of all things. Hoping that this would satisfy his reason and his soul too, he gladly went to the Training School at Kioto, and took the short course there last spring. Then returning to his home, he boldly hung out two signs, one advertising the books of the New Religion for sale, the other offering to freely teach any one the principles of the Jesus' Way. Six months of this open profession of Christianity in a place where he had no moral support of Christian friends, but rather ridicule and opposition, seemed to furnish good evidence of the new birth, and he was gladly received.

"Last evening I was requested to preach in the southern part of the city, where three Christian families are trying to establish a new church. I have been unable to visit this important center as much as I should like, and did not know much about it, save that they were building a little chapel at an expense of about eight hundred yen. But I was simply amazed to see how, under the influence of a doctor and his wife, the new movement is gaining ground. Meetings are held five evenings every week for the study of the Bible, for prayer, and for the examination of those desiring baptism. There are some seven or eight applicants, one of whom was a Romanist but has been with our Christians now nearly a year. *All this is going on with no pastor and no church.* One or two Priscillas and Aquilas, with a church in their houses, can make a light that the devil cannot blow out."

## A PRIEST SEEKING BOOKS.

"Let me tell a story, if I can tell it on paper. I was on my way to Ise with Nakai, the champion book-seller of Southern Japan. We stopped for the night at Hase, a city of no mean reputation, since the marvelous god (or goddess) Kuwannon has one of his thirty-three temples there,—a fat place for many sleek priests. We wandered through the long halls, and wondered at the golden-painted dragons and the pictures of ancient heroes in battle. Then buying a delicate image of the god of doubtful gender, we went to the hotel, took our rice and tea, and being tired with the journey, I immediately went to bed. Just as I was getting unconscious of my surroundings, and Kuwannon and the true God, fierce dragons and my wife, were strangely intermingled in my dreams, I was aroused by an apology from the mouth of one of the priests, saying to Nakai: 'I just heard that the teacher of the Jesus' Way was stopping here for a night, and that you had books to sell. So, fearing you would get away in the morning before I could see you, I have intruded. Pardon me, I pray you; if I am disturbing the honorable sleeper I will retire at once.' He was assured by Nakai that he could talk without disturbing me; whereupon he asked for the books. These being spread out before him, he immediately selected some of mine on the Ten Commands, and asked the price. Nakai told him they came in sets, and could not be broken, to which he replied: 'But I already have four of them; they were sent me by a friend in Osaka. As these will complete my set, I pray you, sell me these only.' 'I'm sorry for you,' was the reply, 'but I can't break a set. You have many friends who never have seen these books. Had n't you better buy a complete set, and then you can give away your duplicates.' This the priest immediately agreed to, and then went on to say, 'Where does the author of these books live? I want very much to meet him. He has made some statements in here that show him to be misinformed on some things. Would he resent it if I were to call on him when I go to the city?' 'Oh, no. He lives at No. 26, and would be very glad

to see you at any time,' replied Nakai. I wanted to arise and tell him he need not go to Osaka to meet me, and that I should be glad there and then to be corrected in any respect, but the thought of five successive nights of preaching close ahead, and the necessity of storing up all the strength I could for that campaign, made me keep quiet. Then with profound salutations the priest withdrew, and Nakai crawled under the blankets that had been spread for his bed.

#### ANOTHER PRIEST COMES.

"Again I was fairly asleep, when another voice of apology aroused us. Lying perfectly quiet as before, I let Nakai meet the visitors, while I listened to the conversation. 'I just now heard from my friend,' said another priest, 'that you were here with books to sell, and though it is very rude to arouse you, I beg you to pardon my late coming. Will you kindly sell me a set of books on the commandments?' While Nakai was getting them out, the priest went on to say, 'I've read some of these books before, and should like very much to meet the author. I hear he lives in Osaka. Do you think he would mind if I were to call on him? I should like to discuss just a bit some of the statements of his books. He seems to be rather at fault in some minor points.' 'Oh, call by all means,' said Nakai, 'he will be very glad to talk with you.' Whereat the priest No. 2 bowed low, and apologizing with all the fullness of this suave language, for breaking our rest, he added yet another apology: 'Pardon me for coming here after indulging in *sake*, but it is our custom to study till ten o'clock at night, then to drink, then to lie down to sleep. And as I had taken my drink before I heard you were here, I had to come, drink and all, or else run my chances of finding you here in the morning.' And with these polite words he touched his forehead once more to the mats where he was kneeling then gathered himself and his books together, and departed. If he reads what I wrote on the sixth Commandment, he will learn that it is possible for a man to commit slow suicide by drinking *sake*."

#### Micronesian Mission.

##### THE GILBERT ISLANDS.

THE *Morning Star* reached Kusae September 23, and brief letters have reached us from Captain Bray, Mrs. Snow, Miss Cathcart, and from Mr. Taylor, at Apaiang. It seems probable that some letters have miscarried, as certain matters of importance, particularly concerning Tapiteuea, are only cursorily alluded to in the letters that have come to hand. Mr. Taylor refers to the organization of a committee to examine into the truth of the charges against Nalimu, the Hawaiian missionary at Tapiteuea, but nothing is said of the examination or its result, although fear is expressed that some of the charges are true. Of the encouraging work on Apemama, which island the "Star" left August 29, Mr. Taylor says:—

"Two who were admitted last year had to be suspended; letters of dismission were granted to two who are in school at Apaiang; leaving in good standing sixty-seven of the seventy-one who were received last year. Sixty-five more were received to church membership yesterday. I think it is a genuine work of grace. Twenty-seven couples were married."

While Mr. Taylor was on board the "Star," visiting other islands of the Gilbert group, the war-spirit was rekindled among the Pagans on Apaiang. It seems impossible to repress the fighting tendencies of these islanders. Mr. Taylor writes:—

"The greater part of the people of this island collected on the South end during my absence on the 'Star,' and when we returned had already sent a canoe over to Tarawa to 'make peace;' so they have gone too far to be brought back, and if they are not shortly engaged in war with Tarawa, will doubtless be fighting among themselves. The fighting on these four islands of Marakei, Apaiang, Tarawa, and Maiana, has got to be like that of the celebrated Kilkenny cats, and will end when the fighters are all dead. In 1874-76 the population of the four islands named above was ten thousand, now it is barely five thousand; of all the rest of the group from twelve to fourteen thousand. If left

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to themselves, the four islands I have mentioned will, in five years more, have from one thousand to fifteen hundred inhabitants. The percentage of deaths from violence in this group is greater than the percentage from all causes among the Gilbert Islanders in the Hawaiian Islands. My idea is that this people must either be removed, or by force from outside they must be brought to order, and a head given them, from outside also, that those who wish to may lead quiet and peaceable lives. The latter course is preferable, and could be carried out without costing a dozen lives, perhaps with absolutely no bloodshed. We must trust in the grace of God alone to change them; but how will they hear when in a state of anarchy? Not a man in the group is, or can be, sure that his children will not be murdered, and nothing said about it, before reaching their prime, and, except on Apemama and its two dependent islands, not a man nor family is safe from intrusion and violence by any drunken scoundrel who may come along. If people are to be brought to God in any numbers they must live in peace and quiet, so that they can think of something besides the excitement of butchery and drink. It is right to show the dark side of this people. Still I have faith in God's promises, and believe there will be many Gilbert Islanders before the throne in Heaven, and that some are safe at home already, and others on the way."

Mrs. Snow had found her eyesight affected by the long voyage, but was in improved health at the latest date, October 4, when Miss Cathcart wrote: —

"It is a real pleasure to see how warmly both the Kusaians and Marshall Islanders welcome Mrs. Snow back; also, to see the ripening fruit of her years of work among them. For myself I find each day new cause for thanking the Giver of all good for leading me so kindly and for removing the many seeming difficulties that appear in the future. It seemed hard to leave home and friends to go so far, but he has made it very easy, so that I find it easier each day, especially now that I am here among those with whom and for whom I am to work."

#### GILBERT ISLANDERS ON HAWAII.

It will be remembered that Rev. Hiram Bingham, unable on account of health to remain at the Gilbert Islands, has been, while living at the Sandwich Islands, engaged in preparing a Christian literature in the Gilbert Island language. In the providence of God large numbers of these islanders have been brought to Hawaii to labor on the plantations, and Mr. Bingham has been appointed by the Hawaiian Government to oversee and protect these immigrants. He finds himself surrounded by quite a congregation of his old people. Writing from Honolulu, December 7, he says: —

"A regular service is held with the Gilbert Islanders employed in this city every Sabbath afternoon, from one to three o'clock. A prayer meeting for the women, conducted by Mrs. Bingham, is also held from half-past twelve to one, previous to the service. There are some fifty who attend with good regularity; and a prayer-meeting is maintained by themselves every Sabbath and Wednesday evening, which is well attended.

"Several of them have been propounded for admission to Mr. Parker's church at the next communion, in January, and I have been to-day translating the confession of faith and covenant of his church into the Gilbert Island language; and am expecting to assist Mr. Parker in admitting these new members. There are quite a number of others who would rejoice to be received, but we desire to give them a longer probation, so often have our hearts been saddened in by-gone years over the backsiding of those who gave great promise of running well.

"A Gilbert Islander from Nonouti, Paul by name, is living with us, having come up on one of the government immigrant vessels that he might be near me to acquaint himself more fully with the gospel, and so be fitted to return to teach his own people. He is one of those who are expecting to unite on confession of faith in January.

"There are others in this city who are looking forward with a hope that they too may return to their own islands as teachers of the Word. Had I strength of body, eyes, and throat, I doubt not these labor-

ers would, many of them, flock about me every evening for religious instruction. In fact they long ago asked that an evening school might be established for them. The Gilbert Islanders in this city contributed last year for the treasury of the Hawaiian Board more than double the amount contributed by one of the foreign churches. They give with great cheerfulness from

their scanty earnings, which average five or six dollars a month, that the gospel may be preached to the benighted. They eagerly buy the books that have been published in their own language. In Kau, also, they paid me \$21.55 in advance for Testaments, Hymn, and other books, numbering in all some seventy. Let us bless the Lord and take courage."

### GLEANINGS FROM LETTERS.

*A. W. Clark, Prague, Austria.*—The happy, peaceful, triumphant death of my dear wife will long speak to those here who know about it. A very good, though still unbelieving friend in Gratz, after reading about the sickness and death, was so impressed thereby that she wrote to an acquaintance : "These people enjoy a power, a help, a comfort, of which we know nothing." Oh, that many souls here for whom the *Heimgangene* labored and prayed may yet be led to the blessed Master.

My Bible Class of young men continues to afford me much pleasure. Several of them are quite active in Christian work, and constitute an informal Young Men's Christian Association. Beside two meetings each week by themselves they maintain a small weekly meeting in a neighboring village. One more of them (a young man about twenty years old) will join our church at the January communion; also a very intelligent man and his wife, who give good evidence of piety and of a desire to work for Christ. The man is a graduate of an Austrian College, or gymnasium. The second Sunday in January I spend in Briinn, where there is another believing soul to be welcomed to our church. The Lord is doing his own work in this land. Though discouragements are not wanting, there is much to cheer and encourage.

*A. W. Hubbard, Sivas, Western Turkey.*—Some Turkish government officers were in to call on me the other day. They were not men of very extensive reading, yet they had heard of Garfield, and when one of them voluntarily introduced the

subject, and I had the opportunity to give them a picture of the Christian statesman's character, I realized more than ever before what a glad thing it was for that picture to be held up, even though by the arms of Death, so high and so long that even *heathen* nations were compelled to look and admire.

*E. S. Hume, Bombay, Maratha Mission.*—I have written before of the effort which our church here was making to come up to its duty in the line of giving. You will be glad to hear that it has asked Tukaman, one of the theological students, to preach for a time, and has offered him \$21.00 a month. This is a wise arrangement, for many reasons. The church can easily pay this amount without any mission help ; the young man is a Mahar, and yet our people, who are generally good caste persons, have decided to try such a man. Besides this it is an encouragement to the Seminary to have such a church take a young man as soon as he is graduated. We sincerely hope this may prove to be a wise experiment, and that our church may be blessed in the step which it has taken.

*Mrs. Mary P. Ament, Peking, North China.*—Peking is a very pleasant center for work, and so far I have been happily disappointed in the readiness of the people to come for instructions. Our Sabbath-school is full, and each week we see new faces. Do not think me extravagant when I say that my ideal of happiness in this world is nearly reached. Back in China again, I am able with renewed strength to work for these women, to make

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a home for my husband, and to watch the progress of events in the evangelization of China.

*Miss M. A. Holbrook, M. D., Tung-cho, North China.*—The medical work I found very interesting, and though the numbers are somewhat reduced by the charge of ten cash for each prescription, yet we feel that it is a move in the right direction, and by the time the new dispensary buildings are in order the people will become accus-

tomed to the charge, and it will not materially affect the numbers. Clinics are held but two afternoons each week, as I wish to devote as much time as possible to the language. Occasionally I am depressed by heathenism in the mass, but not as I come in contact with it individually, and if at times I am hungry and thirsty for a sight of home land, I turn to my work with renewed thankfulness that I have known American Christian liberty.

### NOTES FROM THE WIDE FIELD.

#### CHINA.

THE last number of the *Herald* contained a table giving the number of laborers in China, male and female, connected with the several societies laboring for the evangelization of that Empire, with the amount expended by each society during the last year. Mr. Albert Donnell, of Bangor Theological Seminary, who furnished a portion of that table, has compiled some very interesting statistics concerning the *communicants* connected with each mission in 1881, as compared with the number in 1877. He also gives the total number of native Christians at several dates, namely:—

In 1853 the native Christians numbered . . . . .	351
In 1863 the native Christians numbered . . . . .	1,974
In 1868 the native Christians numbered . . . . .	5,743
In 1872 the native Christians numbered . . . . .	(nearly) 8,000
In 1877 the native Christians numbered . . . . .	13,035
In 1881 the native Christians numbered . . . . .	19,660

Of the table which follows, which gives the details of the gains within the last four years reported, Mr. Donnell says: "The figures giving the present number of communicants are, with the single exception of the Irish Presbyterian Church, taken from official reports made during 1881. The figures for 1877 are from the Minutes of the Shanghai Conference held in that year."

TABLE OF COMMUNICANTS.

	Communicants.			Communicants.	
	1877.	1881.		1877.	1881.
<b>AMERICAN SOCIETIES.</b>					
American Board . . . . .	442	897	China Inland . . . . .	435	804
Presbyterian, North . . . . .	1,438	1,995	Church Missionary Society . . . . .	1,204	1,702
Presbyterian, South . . . . .	22	39	London Missionary Society . . . . .	2,065	2,482
Methodist Episcopal, North . . . . .	1,346	1,682	Wesleyan Missionary Society . . . . .	301	379
Methodist Episcopal, South . . . . .	112	113	United Methodist Free Church . . . . .	151	225
Baptist Missionary Union . . . . .	708	1,042	Methodist New Connection . . . . .	429	1,091
Southern Baptists . . . . .	365	543	Canadian Presbyterian Society . . . . .	147	300
Seventh Day Baptist . . . . .	18	20	English Presbyterian Society . . . . .	1,608	2,312
Protestant Episcopal . . . . .	253	386	Irish Presbyterian Society . . . . .	31	31
Reformed Church . . . . .	591	713	Scotch United Presbyterian Society . . . . .	31	111
Woman's Union . . . . .	5	5	Baptist Missionary Society . . . . .	63	521
<b>BRITISH SOCIETIES.</b>					
Basel Mission . . . . .	933	1,277	Rhenish Mission . . . . .	313	560
Total Communicants in China . . . . .	13,035	19,660			
<b>CONTINENTAL SOCIETIES.</b>					

As to church relations, 3,379 of the present number of communicants are Congregationalists ; 4,818 are Presbyterians ; 3,490 Methodists ; 2,126 Baptists ; 2,088 Episcopilians ; 2,237 Lutherans ; 713 belong to the Reformed Church, while 804 are connected with the China Inland Mission, which is undenominational.

It must be remembered that since the tables for 1881 were made up, many additions have been received. The American Presbyterian Board alone reports the recent reception of over 300 members in its Chinese missions.

**RELIGIOUS RIOT AT CANTON.**—The *New York Observer* gives from a Hong Kong newspaper an account of a riot at Canton, during which an old Buddhist monastery and temple were destroyed by the indignant people. The monks had grown lazy and corrupt, and the popular distrust had gone so far that the authorities had forbidden women from going to the temple to worship. This prohibition was violated on Tuesday, November 15, under circumstances that greatly excited the populace, and an immense crowd gathered, demanding admission to the inner parts of the monastery. The priests, armed with knives and bamboos, attempted to drive back the multitude, but were forced to give way. After tearing down some of the buildings the people completed the work of destruction by setting fire to all they could lay their hands on.

**THE COMET IN CHINA.**—The *Chinese Government Gazette* of July 4 last contains a decree from the Emperor, which illustrates the superstitions, as well as the anxieties, which prevail at the court at the present time. The decree begins thus : "For several days past a comet has been visible in the Northwest, which we reverently take to be a warning indication from heaven, and accept with feelings of the deepest and most respectful awe. At the present time there are difficulties of many kinds to contend against, and the people are not at ease. It only remains for ourselves and our ministers mutually to aid each other in the maintenance of an attitude of reverential watchfulness, cultivating a spirit of virtue, and examining our shortcomings in the hope of invoking blessings and harmonious influences from heaven, and securing comfort to the black-haired race. Do all ye ministers at our court, then, each and all strive to be diligent in the exercise of your respective functions, and with all your might put away from you the habits of perfunctoriness so long indulged in, assisting us with true sincerity of heart, and uniting in a common effort to rescue your country from her difficulties." The decree still further urges reformations that "heaven" may prove propitious. The Chinese idea seems to be not so much to appeal to a personal god for protection as to escape the influences which destroy the "good luck."

#### INDIA.

**A CHRISTIAN RAJAH.**—Rev. David Young is reporting, in a series of communications to the *Missionary Record* of the United Presbyterian Church of Scotland, a visit he has made to India. Among the notable persons he met was a Rajah, or native chief, near Todgurh, of whom he gives the following interesting account : "Rajah Rao is the chief of three tribes of Rawâts, a clan inhabiting Mairwara, but distinct from the Mairs. He lives on his hereditary farm, at a distance of fourteen miles from Todgurh. Fifteen years ago, when he was fifty-two years of age, he had only heard of the name of Christ, but had never conversed with any Christian teacher. One night, while lying on his bed awake, as he solemnly avers,—and he is a sane and sober-minded man,—he had a vision of the Saviour, who directed him to go to Ajmere, where he would find instruction. He went ; inquired for a Christian *guru* (teacher) ; was directed to Mr. Robson ; was sent to Mr. Robb, in his own neighborhood, but of whom he had no knowledge ; awakened Mr. Robb's interest by his intelligence and evident earnestness ; became an eager student of the Scriptures ; and, a few weeks later, on a solemn occasion, when, at the head of the Rawâts, he was expected to take

part in an idolatrous procession, he publicly renounced heathenism, and declared his resolution to be a Christian. He forthwith broke off all his heathen practices, sought admission to the church, and in due time was baptized. Now, I have no theory about the alleged vision of the Rajah. Every reader may form his own opinion about it, remembering, however, the Acts of the Apostles, and remembering that Rajpootana is not Scotland, before he makes up his mind that such a story is simply incredible. But the Rajah himself is a fact: has been a notable Christian fact before the eyes of intelligent men for fifteen years. We saw him in Todgurh, where he arrived on Saturday evening to be present over the sacramental occasion. We saw him on the Sabbath, distributing the communion elements with all the propriety and gravity of a Scottish elder. He has been seen of all men, during all these years, bearing the white flower of a spotless reputation, and standing so high in the esteem of the very tribes whose idolatry he renounced that no member of these tribes refuses to share with him the hookah. Visit him at home, and you will find him poring over his Bible, which is all thumbed and lamp-stained from incessant use. Converse with him, and he will show the familiarity with sacred things of a ripe and experienced Christian. Hear him at prayer, and, as the missionaries say, you will wonder how full of the Spirit he is, and how near he gets to the throne. Is he not a trophy of grace; and shall we call a gospel effete which, in our own day, is producing such marvelous transformations? We were much struck with Rajah Rao; his fine bearing, his earnestness, his humility, his warmth of Christian love."

#### AFRICA.

CATHOLIC MISSIONARIES KILLED.—*Mission Life* for January contains an account written by R. N. Cust, Esq., of the killing of three Romish missionaries on the Western shore of Lake Tanganyika, by the natives, the facts having been vouched for by the *Missions Catholiques*. It seems that five missionaries were located at Urundi, one of them being a Pontifical Zouave who carried arms. The missionaries had commenced their "Apostolic work by the purchase of young slaves for the purpose of education." One of these purchased slaves was kidnapped by the Wabikari a neighboring tribe. Failing to secure the return of this slave by negotiations, the missionaries announced their intention to obtain him by force. The Wabikari at once appeared with arms and killed the Zouave and two priests. The two remaining priests soon abandoned Urundi, and recrossed the lake. The event, sad though it is, has very little bearing upon the question of missions in Central Africa, when properly conducted. When missionaries purchase slave children, though it be for good purposes, they take, as Mr. Cust says, "the first step into a quagmire." They can hardly fail to be involved in conflicts, to say nothing of the wrong lesson they are giving the natives on the matter of slaveholding. Such armed missionaries with a Zouave as a leader could expect nothing else than warfare. Mr. Cust well asks: "When will missionaries of all denominations arrive at the conviction that their weapons are not carnal ones: that if they carry arms, it should be only for the purpose of providing food, and that each of them must be satisfied to carry his life in his hands, and not at the muzzle of his rifle? If unequal to such warfare, they should withdraw from the field of Central Africa."

DR. JOHN L. KRAFF.—This eminent African missionary and explorer died at Kronthal, Würtemberg, on the 20th of November last. In the manner of his death we are strikingly reminded of the end of Dr. Livingstone. To be sure Livingstone was in the heart of Africa, surrounded only by black men, while Krapf was among his kindred at his German home, but both men had with singular devotion given their lives for the redemption of the Dark Continent, and Krapf, like Livingstone, was found dead on his knees by his couch, in the attitude of prayer. The following brief record of Krapf's life is taken from *Africa*: "He was born at Würtemburg in 1810,

educated in the Basle Mission House, and then, having joined the Church Missionary Society, he labored for a time in Abyssinia and its southern kingdom Shoa. His great desire was to reach the Galla tribes, but in this he was disappointed. At length, when every door seemed closed, he went to Zanzibar and began the mission at Mombasa. Out of that visit and residence sprang the work of the Church Missionary Society on the East African Coast, and, we may add, the vast discoveries of Eastern Central Africa. Kenia and Kilmanjaro were first discovered by Krapf and Rebmann, and as the result of their researches the expeditions of Burton, Speke, and Grant were projected. A number of his later years, when he left Africa, were devoted to the mission at Chrischona. At Kronthal, his last home, he was busy as ever preparing dictionaries and translating the Scriptures into the Eastern African tongues. He had, just before he died, we believe, completed the lexicon of a tongue which no other European knew. On November 30th his body was solemnly committed to the earth in the presence of three thousand people, assembled from all parts of the country to pay him that last tribute of their Christian esteem and veneration."

## MISCELLANY.

### MISSIONS IN CHINA.

At the late Jubilee meeting of the Congregational Union of England and Wales, held at Manchester, an address of remarkable interest was made by Rev. Griffith John, for twenty-six years in the service of the London Missionary Society at Hankow, China. From the address, as given in the *Nonconformist*, we make the following extracts:—

#### CHINA OPEN.

"It was our first treaty with China, in Nankin, in 1842, that began to open the country to merchants and missionaries. I mention the missionary not because he was thought of by the plenipotentiaries at the time, but because I see in that event the finger of God, and a Divine purpose infinitely superior to that of saturating China with opium, or even British manufactures. At this time real missionary work began to be done, but at the same time the missionary could not but feel that the sphere of his operation was exceedingly circumscribed. When I arrived in 1855, there were only five spots in the whole Empire at which the missionary could pitch his tent. The vast interior was closed against him. He might go wherever he pleased, but he must be back again within twenty-four hours. It was the last treaty of 1860 that opened China; and it is during the last ten or twenty years that our work has succeeded

in that Empire at all. That treaty not only added nine new ports to the preceding five, but also threw the whole Empire open so far as the right of traveling is concerned, and, at the present time, there is only one province whose capital is closed against us—Honan. Some centuries ago Xavier, the greatest missionary of Rome to the East, attempted to enter China, but failed; and he could only exclaim with his dying breath, 'Rock, rock, when wilt thou open.' About forty years ago, God, in His mysterious providence, smote the rock, and it trembled, and it shook, and it yawned; and a few missionaries rushed in, but were not allowed to go far. About twenty years ago God smote that rock again, and it sank and disappeared; and now we may go up into the land, every man straight before him, and possess it. This I say, is God's doing, and it is marvelous in our sight. And what are the voices that we hear at this time? I do not know what voices you hear; but I do know the voices that we ought to hear. In the first place, we ought to hear that voice from yonder throne, high and lifted up—the voice of God, ringing in all our churches and saying, 'Whom shall I send, and who will go for us?' and from these churches we ought to hear ten thousand voices rising in gladsome response, saying, 'Here am I; send me.'"

[March,

## AMERICA AND CHINA.

"We have been told this morning about the population that is to be. I am anxious to draw your attention this evening to the population that is. We are going to have hundreds of years hence some hundreds of millions in America. We have some hundreds of millions now in China. The population is supposed to be between 300 and 400 millions. The walled cities, the towns, the villages, and the hamlets are simply innumerable, and the great centers of population present wonderful scenes of life and activity. At Hankow the principal street is five miles in length, and all the streets are thronged with human beings from early dawn to the depth of night. I have passed up and down those streets for twenty years, and still there are very few faces that I recognize. Before the rebellion it was a common saying that an inch of land in Hankow was worth an inch of gold. There is an enormous population. You have to push your way through the streets with as much care and energy as in the busiest parts of London. There are three cities forming one great city in the center of China, and the aggregate population of the three cannot be less to-day than a million and a half. Some thirty years ago it must have been three millions, and this is only one grand center in China. There is Peking with its million or million and a half; Canton, with a million or a million and a half; Souchow in former days with two millions. We do not think of anything else than hundreds and thousands and millions in China. You talk about Madagascar; but what about the population there compared with that of China? Coming from that big China I feel sometimes as if I could put Madagascar in my vest pocket.

## WHAT IS DONE FOR CHINA.

"What is the whole Christian Church at the present time doing for China? You give to China to-day some 300 missionaries. Will you think for a moment what that means? Suppose you were to give twenty-six or twenty-seven men to the whole of England or Wales, what would you think of that? Suppose you were to give four men to London, one third of a man to Manchester, and you would have

some idea of what the Christian Church is doing to-day in China. The one great fact that I wish to bring before you this evening is, that that great mighty Empire is open to the gospel of our Lord and Saviour Jesus Christ.

"We have, at the present time, some 600 stations and out-stations: 300 organized churches, of which 20 are self-supporting, 70 or 80 ardent native preachers, 500 native helpers, 70 or 80 colporters, 90 Bible-women, 40 hospitals and dispensaries, through which there pass every year some 130,000 patients. We have also some 20,000 communicants, and perhaps some 20,000 or 30,000 Christians besides. Now, some would say, 'Twenty thousand Christians! What is that as compared with 300,000,000 or 400,000,000? Absolutely nothing.' But there is another way of looking at it as compared with the state of things forty years ago. Forty years ago we had not half a dozen communicants in China, now we have 20,000. Then look at the ratio of progress. In the year 1843 we had, perhaps, half a dozen converts; in the year 1853, not 400; in 1863, not 2,000; in 1873, perhaps 6,000 or 7,000; and now we have 20,000. I am not a prophet, nor the son of a prophet; but my dear friend, Dr. Legge, has ventured on a prediction, and you must remember he is a hard-headed, long-headed Scotchman; and I fancy that figures coming from him will be taken with more confidence than if they came from a hot-headed Welshman like myself. Dr. Legge tells us that if the increase continues in the future as during the last forty years, we ought to have in the year of grace 1913 as many as 26,000,000 of converts in China. I am not prepared to accept that, quite. My name is Griffith—a very euphonious word—(laughter)—and that translated into English means 'great faith.' Well, my faith is strong; but it is not quite strong enough to swallow that calculation of Dr. Legge; and yet sometimes I cannot but ask, 'Is there anything too hard for the Lord?' We do not know what is in that future. We have been sowing the seed widely. Here and there it is springing up, and I believe that a glorious harvest is awaiting us in that country."

## UNIVERSALISTS AND MISSIONS.

"UNBELIEVERS in the doctrine of future punishment are never on any very large scale efficient supporters of missions. Why is this? The reason is simply that they do not believe, as others do,

that this is a lost world. Not believing this elementary fact of the situation, they unconsciously lower the whole redemptive work to the level and to the temperature of that negative." — *Professor Austin Phelps.*

**Notes for the Month.****SPECIAL TOPICS FOR PRAYER.**

*Female Missionaries.*—Thanks should be rendered to God that he is putting it into the heart of so many of our daughters and sisters to offer themselves for Christian service in the heathen lands; that at the command and under the commission of our Lord they account it their privilege to go far hence among the Gentiles; and that they are moved to special endeavors in behalf of unevangelized women. Special supplication in their behalf is needed that they may have holy skill to find access to the hearts of their benighted sisters; that the leaven of gospel truth which they introduce may not fail to accomplish its object; that the schools which they are conducting may be fountains of saving and far-reaching influence; that while they "labor much in the Lord" they may be "succors of many;" that in every department of their peculiar ministry of love they may have sanctified tact; that every such daughter of the cross may find missionary brethren ready to "assist her in whatsoever business she hath need of them;" and most of all that she may ever have the assured presence of him who is the Elder Brother, for the anointing of whose feet no alabaster box is too precious, and whose promise, "Lo, I am with you," is sufficient under every burden, trial, and exposure.

Thanksgiving for the success granted the expedition to Umzila's, and prayer for the new mission in its organization and prosecution.

**ARRIVALS ABROAD.**

December 27. At Philippopolis, Rev. Robert Thomson and wife.

December 31. At Bombay, Rev. Justin E. Abbott.

**DEPARTURE.**

January 26. From San Francisco, Rev. O. H. Gulick and wife, returning to the Japan Mission.

**DEATH.**

December 20. At Van, Eastern Turkey, Hattie Starr, only remaining daughter of Rev. Henry S. and Mrs. Helen R. Barnum, aged 8 years 9 months. This is the third daughter taken by death from this home within a little more than two weeks.

**For the Monthly Concert.**

Topics and questions based on information given in this number of the *Herald*.

1. Give the substance of a letter from the native Christians in Western India to the Christians in America. (Page 97.)
2. What report is given of the success of the expedition to Umzila? What of Umzila's home? His person? His invitation? (Pages 99, 100.)
3. What are the tidings from West Central Africa? What of the porters; King Kwikwi; the people; the progress in learning the language? (Pages 101, 103.)
4. What is said of Istanos and its first monthly concert? Of the famine? Of Ashude and its preacher? (Page 104.)
5. What is the report from Central Turkey? What of Adana and its Sunday-school? (Page 106.)

6. Give an account of one mission station in Ceylon. What is the missionary outlook in Jaffna? (Page 107.)
7. What persecution has come upon a convert in North China? Give the story of a happy death in Shantung. (Page 108.)
8. What of a convert in Japan? Report the visits of two priests for books. (Page 110.)
9. What is said of the wars among the islanders of Micronesia; the converts at Apemama; the Gilbert Islanders on Hawaii? (Pages 111, 112.)
10. What is the Christian Church doing for China? (Page 118.)
11. What can you tell us of some Protestants of Prague. (Page 125.)

### DONATIONS RECEIVED IN JANUARY.

#### MAINE.

Cumberland county.	
Brunswick, First Parish ch.	85 44
Cape Elizabeth, Cong. ch. and so.	6 00
Portland, High St. Cong. ch., 400;	
State St. Ch., 225;	625 00
Wardham, Rev. Luther Wiswall,	5 00—731 44
Franklin county.	
Weld, D. and A.	5 00
Wilton, Cong. ch. and so.	11 00—16 00
Hancock county.	
Orland, Mrs. Buck and daughters,	30 00
Kennebec county.	
Augusta, South Cong. ch. and so.	239 50
Richmond, Cong. ch. and so.	20 03
Winslow, Cong. ch. and so.	8 00—267 50
Lincoln and Sagadahoc counties.	
Topsham, Cong. ch. and so.	5 31
Oxford county.	
Bethel, Cong. ch. and so. m. c.	1 00
Penobscot county.	
Brewer, First Cong. ch.	7 30
Hampden, Cong. ch. (of wh. 2.50 in memory of Campbell Crane),	8 20—15 50
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	17 00
Waldo county.	
Belfast, A stranger,	10 00
Washington county.	
Dennysville, Cong. ch. and so.	28 90
East Machias, Cong. ch. and so.	6 00
Machias, Centre St. Cong. ch. and so.	7 09
Milltown, Cong. ch. and so.	59 39—101 38
York county.	
Limerick, Rev. Thos. N. Lord,	2 50
Sr. Berwick, Cong. ch. and so.	103 00
Wells, B. Maxwell,	20 00—123 50
	1,307 63

#### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingbury, Tr.	
East Jaffrey, Rev. John C. Staples and wife, for "Uzumili's Kingdom,"	5 00
Keene, 1st Cong. ch. and so.	30 00
Winchester, Cong. ch. and so. 1.63;	
Thank-offering, from a friend, 1 ;	2 63—37 63
Grafton county.	
Hanover, A friend,	5 50
Lebanon, Cong. ch. and so. with other dona. to const. Guy S. Nott, H. M.	50 00
Orford, John Pratt,	15 00
Orfordville, Cong. ch. and so.	6 00—76 50
Hillsboro co. Conf. of Ch'a. George Swain, Tr.	
Amherst, Cong. ch. and so., 25.50;	50 50
E. D. Hoytston, 25;	10 00
Antrim, Mary Clark,	15 00
Greenville, Cong. ch. and so.	10 00
Hillsboro Bridge, Cong. ch. and so., 10 ; Friends, 5 ;	15 00
Milford, Cong. ch. and so.	5 66
Mt. Vernon, Cong. ch. and so.	17 00—113 16

#### Merrimac county Aux. Society.

Concord, South Cong. ch. (of wh. 5 for Africa),	88 52
Fisherville, A. W. Fish, 10; Mrs.	15 00
Almon Harris,	100 00
New London, SETH LITTLEFIELD, to const. himself H. M.	10 00
Pembroke, Mary W. Thompson,	3 05—216 57
Pittsfield, John L. Thorndike,	
Rockingham county.	
Atkinson, Cong. ch. and so. to const.	50 00
Rev. CLARENCE PIKE, H. M.	
Chester, Cong. ch. and so. to const.	
Miss HARRIET A. MELVIN, H. M.	100 00
Derry, 1st Cong. ch. and so.	54 34
Exeter, 2d Cong. ch. and so. to const.	
Mrs. WOODBRIDGE ODLIN, Miss	
MARY GORDON, and ROBERT F.	
PENNELL, H. M., 313; Union m. c.	
at ad ch., 6.1 ;	319 17
Hampstead, Miss A. M. Howard,	5 00
No. Hampton, Cong. ch. and so.	14 80
Rye, Cong. ch. and so.	8 00
Windham Depot, Horace Berry,	10 00—351 31
Stratford county.	
Dover, John Mack,	2 00
Sullivan county Aux. Society.	
Acornth, Cong. ch. and so.	5 30
Claremont, Cong. ch. and so. m. c.	6 00
Newport, Cong. ch. and so. to const.	
A. B. CHASE, H. M.	105 61—116 91
, A friend,	3 00
	1,127 08

#### Legacies.—Hanover, Andrew Moody,

by Fred. Chase,	49 50
Henniker, Mrs. Mary L. N. Connor,	300 00
by A. D. L. F. Connor.	249 50

1,376 58

#### VERMONT.

Bennington county.	
Bennington, ad Cong. ch. and so.	85 06
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
St. Johnsbury, North Cong. ch.	308 99
Chittenden county.	
Burlington, 1st Cong. ch., C. A. Hib-	
bard,	15 00
Essex, Cong. ch. m. c.	8 00
Westford, Cong. ch. and so.	1 00—18 00
Essex county.	
Granby and Victory, Cong. ch. and so.	6 65
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	7 25
Richford, RICHARD SMITH, to const.	
himself H. M.	100 00
St. Albans, 1st Cong. ch. and so.	130 00—237 25
Grand Isle county.	
South Hero, A. E. Landon,	26 40
Lamoille county.	
Marshfield, Cong. ch. and so.	13 65
Orange county.	
Wells River, Mrs. John Carbes,	1 00
Orleans county.	
Irasburgh, Cong. ch. and so.	11 08
Newport, Cong. ch. and so.	12 20—23 28

Rutland county.	
Clarendon, "from a friend," 5; Mrs. M. B. Marsh, for Greek work in Smyrna, 5;	
Fairhaven, 1st Cong. ch. and so.	10 00
Pittsfield, Mrs. Caroline Lewis,	15 00
Rutland, Mrs. M. A. W.	10 00
West Rutland, M. Newton,	10 00
Windham county Aux. Soc. H. H. Thompson, Tr.	5 00—50 00
Brattleboro, Central Cong. ch. and so., 22.83; H. 5;	27 83
Windham county.	
Woodstock, 1st Cong. ch. and so.	15 05
	812 16
<i>Legacies.</i> —Cornwall, Dan Warner, by Rollin E. Warner, Ex'r, 250. less expenses, 10;	240 00
Essex, N. Lathrop, by S. G. Butler, Ex'r;	20 13
Jericho Centre, Ezra Elliot, to const. Wm. T. Lee, H. M., by Rev. L. H. Elliot, Adm't,	100 00—350 13
	1,172 29
<b>MASSACHUSETTS.</b>	
Barnstable county.	
Falmouth, 1st Cong. ch. and so. m. c.	10 00
18; Mrs. W. N. Bourne, 2;	30 00
Harwich, Cong. ch. and so. m. c.	10 41
Harwichport, Cong. ch. and so.	5 00
Tufts, 1st Cong. ch. and so.	15 00
Yarmouth, 1st Cong. ch. and so.	50 00—100 41
Berkshire county.	
Great Barrington, 1st Cong. ch. and so.	100 00
North Becket, Cong. ch. and so.	15 00
Richmond, Cong. ch. and so.	10 00
Williamstown, 1st Cong. ch. and so.	30 95—155 95
Bristol county.	
Ashley Falls, Central Cong. ch.	7 40
Fall River, 1st Cong. ch. and so.	287 99—295 39
Brookfield Ass'n. William Hyde, Tr.	
Hardwick, Cong. ch. and so.	7 50
Oakham, Cong. ch. and so.	29 10
Spencer, Cong. ch. and so.	244 43
West Brookfield, Cong. ch. and so.	20 00—301 03
Essen county.	
Andover, Rev. Joseph Emerson,	25 00
Lawrence, Lawrence St. ch. and so., 300; South Cong. ch. and so., 6.88; 306 88—321 88	
Essex county, North.	
Haverhill, West Cong. ch. and so., 28.68; North Cong. ch. and so., 10;	38 68
Ipswich, 1st Cong. ch. and so.	36 82
Newburyport, Union Meeting, at North Ch., 14.52; Avails of a bridal gift of 40 years ago, 3;	17 52
West Newbury, 1st Cong. ch. m. c., 4.38; J. C. Carr, 10;	14 38—107 40
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch.	18 62
Glocester, Ev. Cong. ch. with other dona. to const. FRED. E. FORD, H. M.	50 00—68 62
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch. and so., 108.97; 1st Cong. ch. and so., 5.05; 114 05	
Northfield, Cong. ch. and so., 47.60;	
Mrs. S. S. Drake, 5;	53 60—166 65
Hampden co. Aux. Society. Charles Marsh, Tr.	
Agawam, A. H., with other dona. to const. HENRY A. HAZEN, H. M., 43.23; H. M., 1,000;	30 85
East Longmeadow, Cong. ch. and so.	5 00
Monson, Cong. ch. and so.	29 24
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch. and so., 220.65; Oliver ch. with other dona. to const. ORLANDO CHAPIN, H. M., 43.23; H. M., 1,000;	1,263 88
West Springfield, Park St. Ch., 34;	
ad ch. Mittenague, 17.76;	51 76—1,390 73
Hampshire co. Aux. Society.	
Amherst, Amherst Coll. ch., 370.89	
"A daughter of the Board," 25;	395 89
Easthampton, 1st Cong. ch. and so.	75 67
Northampton, 1st Cong. ch. and so.	217.67; Edwards Cong. ch., 112.64; 132 31
Westhampton, L. Bridgman,	5 00
Williamsburgh, Cong. ch. and so.	47 72—837 59
Middlesex county.	
Bedford, Mrs. Ruhamah Lane,	10 00
Burlington, Cong. ch. and so.	18 39
Cambridge, 1st Ch. and Shepard Soc. to const. GEORGE S. CHASE, FRANCIS B. GILLMAN, GEORGE B. ROBERTS, and WILLIAM F. STARK, H. M.	466 59
Framingham, Plymouth ch. and so.	36 07
Hopkinton, Cong. ch. and so. m. c.	5 13
Lowell, High St. ch.	37 59
Marlboro, Unifn Ch.	100 00
Newton, Eliot Ch.	452 81
Newton Centre, 1st Cong. ch. and so.	79 28
Reading, Old South ch. and so.	25 33
Somerville, Broadway ch. to const. ELKANAH CROSBY, H. M., 100;	
Franklin St. ch. m. c., 8.83;	108 81
Watertown, Phillips ch.	72 00
West Somerville, Cong. ch. and so.	4 00
Wilmington, J. Skilton, 50; S. C., 5;	55 00
Winchester, 1st Cong. ch., Legacy of D. N. Skillings,	55 97—1,529 78
Middlesex Union.	
Acton, Cong. ch. and so. with other dona. to const. REV. FRANKLIN P. WOOD, H. M.	33 50
Ashby, Cong. ch. and so.	11 15
Fitchburg, C. A. C. to const. HERRBERT H. DOLE, H. M.	100 00
Groton, Mrs. S. H. Phillips,	5 00
Shirley Village, Cong. ch. and so.	7 60
Tyngsborough, "Silver dollar,"	1 00—158 28
Norfolk county.	
Braintree, 1st Cong. ch.	36 00
South Weymouth, Union Cong. ch. to const. GEORGE REED, H. M., 100; ad ch. with other dona. to const. H. ANDREW THOMAS, H. M.	
55.1	55 00
Stoughton, A lady,	1 00
Weymouth and Braintree, Union ch.	35 30—227 30
Plymouth county	
Duxbury, Rebecca R. Holmes for Africa.	2 50
Rockland, Cong. ch. and so.	19 20
South Abington, A friend,	3 00—26 70
Suffolk county.	
Boston, Central ch., 2,623.82; do. A lady, 50; Do. A friend, 2; Old South ch., 1,377.38; Mt. Vernon ch., 644.07; Park St. ch., 637.41; Union ch., M. W. W., 900; Eliot ch., 324.83 (Eliot ch. in Feb. Herald to A. B. C. F. M. should have been 604.92; Berkeley St. ch., 249.55; Boylston ch., 90; Boylston ch., 9.30; Phillips ch., 206; Evang. ch. (Bridgeman), 185; Immanuel ch., Rev. F. R. Abbe, 100; Maverick ch., 4.68; Boylston ch., 3; S. D. Smith, 215; M. S. B., 100; B. H. Nash, 50; A. L. M., 50; Pulpit supply, 50; A friend, 40; Mrs. S. H. Hall, 20; Henry A. Johnson, 10;	7423 53
Worcester county, North.	
Philipston, Cong. ch. and so.	28 75
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Evang. ch.	54 24
Oxford, 1st Cong. ch. and so.	14 67
Princeton, Cong. ch. and so.	58 00
Rutland, 1st Cong. ch.	8 00
Southboro, P. E. ch.	31 28
West Rutland, Otto Demond,	20 00
Worcester, Central Cong. ch.	253 60—424 79
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	37 39
Millford, 1st Cong. ch. and so.	132 34
Millbury, 1st Cong. ch. and so.	74 15
Westboro, Evang. ch. and so.	29 55—263 43
	13,738 21

[March,

<i>Legacies.</i> — Middleboro, Mrs. Lydia T. Dexter, by Rev. Henry M. Dexter, D. D., Ex't.	787 88	and R. E. GAYLORD, H. M., by Ralph E. Gaylord, Adm'r.	600 00
Randolph, Ebenezer Alden, M. D., in part, by Rev. E. K. Alden, Ex't.	300 00	Stratford, Mrs. Anna S. Beardley, by H. A. Sutton, Ex't.	50 00
Westhampton, Submit Bridgman, by L. Bridgman, Ex't.	200 00	West Hartford, Abigail Talcott, add'l. by Calvin Day, Trustee,	57 36 — 707 36
	15,226 09		4,041 35
<b>RHODE ISLAND.</b>			
Cranston, Franklin Cong. ch.	13 00	Ashland, Rev. T. Williston,	2 00
Little Compton, United Cong. ch.	23 63	Ashville, Cong. ch. and so.	6 00
Newport, United Cong. ch.	100 54	Austerlitz, Cong. ch. and so.	4 00
Providence, Anthony B. Arnold,	100 00 — 327 17	Berkshire, Self and sister,	25 00
		Brentwood, Elisha F. Richardson,	5 00
		Brooklyn, Church of the Pilgrims,	
		978 18; Clinton Ave. Cong. ch., Julius Davenport, 157 50;	1,135 68
		Canandaigua, 1st Cong. ch. and so.	300 00
		Chatham, Rev. Samuel Utley,	8 00
		Crown Point, 2d Cong. ch., 7.50; L. H. P., 50;	57 50
		Gilbertsville, A Wood,	
		Gloversville, Cong. ch. (of wh. from Alonson Judson, 100; Mrs. Sarah B. Place, 100, to const. Mrs. L. G. Rows, H. M.),	346 72
		Lysander, Cong. ch. and so.	30 50
		Madison, Cong. ch. and so.	7 00
		Mt. Morris, 1st Pres. ch.	7 00
		Munnsville, Herry Gaston,	90
		New York, Broadway Tab. ch., J. T. Leavitt, 100; Anson Phelps Stokes, 250; H. R. Munger, 100; Mrs. John Byers, 100; H. C. H., 20; C. M. Mather, 10;	580 00
		Northville, Cong. ch. and so.	30 25
		Nunda, Rev. N. H. Bell,	5 00
		Orient, Cong. ch., 13.22; do. G. W. Hallock, 10.20;	23 43
		Otisco Valley, Mrs. O. S. Frisbie, deceased,	
		Owego, A friend,	20 00
		Rome, John B. Jervis,	25 00
		Rutland and Burville Cong. chs.	20 00
		Stamford, Mary E. Richards, with other dona. to const. Rev. L. E. RICHARDS, H. M.	15 00
		Upper Jay, Harriet P. Wells,	2 50
		Union Falls, Francis E. Duncan,	10 00
		Warsaw, Cong. ch. and so.	24 45
		Watertown, Miss P. F. Hubbard,	1 00
		Westport, Mrs. Mary Spencer,	10 00
		Yonkers, 1st Pres. ch.	45 00
		— Friends,	25 00 — 2,711 93
<b>CONNECTICUT.</b>			
Fairfield county.		<i>Legacies.</i> — Homer, Celinda E. Hubbard by Manley Hobart and Geo. D. Daniels, Ex't., 725.29, less exchange, 1.80;	723 49
Bethel, A friend,	100 00		3,435 41
Black Rock, Cong. ch. and so.	19 00		
Newtown, Cong. ch. and so.	10 00		
Norwalk, 1st Cong. ch. and so., to const. William E. Marvin and George B. St. John, H. M., Redding, Cong. ch. and so.	310 00		
Southport, Cong. ch. and so. m. c.	30 00		
Wilton, Cong. ch. and so.	17 03		
Hartford county.	37 45 — 433 43		
Bethel, A friend,	100 00		
Black Rock, Cong. ch. and so.	19 00		
Newtown, Cong. ch. and so.	10 00		
Norwalk, 1st Cong. ch. and so., to const. William E. Marvin and George B. St. John, H. M., Redding, Cong. ch. and so.	310 00		
Southport, Cong. ch. and so. m. c.	30 00		
Wilton, Cong. ch. and so.	17 03		
Hartford, Wethersfield Ave. Cong. ch., with other dona. to const. L. W. BURT, H. M., 44.32; Asylum Hill Cong. ch., 178; A friend, 10; Mary C. Bemis, 100;	332 52		
Hockanum, South Cong. ch. and so.	13 50		
Kensington, Cong. ch. and so.	4 65		
New Britain, 1st Church of Christ,	432 37		
Newington, Cong. ch. and so., 64-49; do. m. e., 41-83;	166 34		
Suffield, Geo. H. Fuller,	60-1,079 00		
Litchfield co. G. C. Woodruff, Tr.			
Barkhamsted, Cong. ch. and so.	2 00		
Plymouth, Cong. ch. and so.	87 50		
Th. maston, Cong. ch. and so.	27 43		
Warren, 1st Cong. ch. and so.	22 00		
Woodbury, C. W. Kirtland, 10; Mrs. E. L. Curtis, 10;	20 00 — 158 93		
Middlesex co. E. C. Hungerford, Tr.			
Cromwell, Cong. ch. and so.	50 00		
East Haddam, Rev. J. B. Griswold,	5 00		
Hadlyme, Cong. ch. and so., 25; R. E. Hungerford, 41	29 00		
Higganum, Catharine Huntington, Killingworth, Jane L. Hull,	5 00		
Saybrook, Cong. ch. and so.	25 64 — 116 64		
New Haven co. F. T. Jarman, Agent.			
Fairhaven, 1st Cong. ch. to const. SAMUEL DUTTON GILBERT, H. M., 131 60			
Guilford, 1st Cong. ch. and so.	32 00		
Meriden, E. K. Breckenridge,	2 00		
Milford, Cong. ch. and so.	42 11		
Naugatuck, Cong. ch. and so., add'l.	36 75		
New Haven, North ch., 313-63; do. m. c., 4-75; 1st Cong. ch., 434; do. m. c., 8-04; Dwight Place ch., 50 13d Cong. ch., 33; Lyman Osborn, 10; 853 42			
North Haven, 1st Cong. ch. with other dona. to const. Mrs. ADRIENE J. BASSETT, H. M., 73-92; do. L. Benev. Soc., 83-02;	156 94 — 1,254 82		
New London co. L. A. Hyde and L. C. Learned, Tr's.			
East Lyme, Mrs. C. P. Sturtevant,	4 00		
Griswold, Cong. ch. and so.	5 00		
Jewett City, Cong. ch. and so.	30 00		
New London, A friend,	111 00		
Stonington, 2d Cong. ch. and so.	97 56 — 237 56		
Windham county.			
Ashford, 1st Cong. ch. and so.	5 00		
Brooklyn, 1st Trin. ch.	36 56		
No. Woodstock, Cong. ch. and so.	23 00 — 63 56		
	3,333 99		
<i>Legacies.</i> — Newington, Mrs. Anna W. Deming, to const. E. H. SEYMOUR			

**DISTRICT OF COLUMBIA.**

Washington, 1st Cong. ch. to const. S. H. GALPIN, C. BEARDSLEY, and L. DEANE, H. M.	400 70
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NORTH CAROLINA.  
Wilmington, 1st Cong. ch.MISSISSIPPI.  
Tougaloo, Miss' Soc. for Africa,TEXAS.  
San Antonio, S. M. Newton,TENNESSEE.  
Knoxville, Welsh and Eng. Cong. ch.  
7; a widow in memory of her deceased  
husband, 25; A. Buffah, 25;  
Nashville, F. A. Chase,KENTUCKY.  
Berea, Cong. ch.

	OHIO.	3 90
Aurora, Cong. ch.	11 27	
Belleview, Cong. ch., Happy Workers Mis'y Soc. (for Morning Star, 20; for work among Amer. Indians, 10.)	30 00	
Bryan, S. E. Blakeslee,	11 00	
Cincinnati, New Year's thank-offering	25 00	
Cleveland, Heights Cong. ch., 150; Eu- clid Av. Cong. ch., 34-39;	184 39	
Edinburgh, Thank-offering for revival, Ellsworth, H. C. Beardley, 10; Lloyd Allen, 10;	5 00	
Kinsman, 1st Cong. and Pres. ch. to const. WILLIAM W. WALLACE, H. M.	100 00	
Lafayette, Cong. ch.	8 00	
Marietta, 1st Cong. ch. 1	60 00	
Mecca, 1st Cong. ch. 3	10 06	
Norwalk, Cong. ch.	39 00	
Oak Hill, Welsh Cong. ch.	6 75	
Oberlin, 1st Cong. ch., 95; ad Cong. ch., 11-43;	106 48	
Olmsted, ad Cong. ch.	7 63	
Painesville, 1st Cong. ch., 53; do. A. G. Sturgess, 55; Reuben Hitchcock, for female education in Turkey, 1,000; 1,078 00		
Radnor, Welsh Cong. ch.	10 45	
Ravenna, Cong. ch.	50 50	
Sheffield, Cong. ch.	15 00	
Sugar Creek, Welsh Cong. ch.	5 05	
Syracuse, Welsh Cong. ch.	7 25	
Toledo, Mrs. M. A. Harrington,	3 90	
Wakeman, ad Cong. ch.	20 94	
Walnut Hills, Mrs. I. Bates,	5 00	
Windham, Wm. A. Perkins,	10 00	
York, Cong. ch.	15 00-1,825 67	

INDIANA.  
Angola, Miss H. Voorhees,  
Terre Haute, S. H. Potter,

	ILLINOIS.	25 00—35 00
Big Rock, Welsh Cong. ch.	7 10	
Blunt, Cong. ch.	3 00	
Chicago, 1st Cong. ch., 123-50; a friend in New Eng. ch., 100. Plymouth Cong. ch., 28-28;	251 78	
Collinsville, Mrs. L. Sumner,	5 00	
Danville, Mrs. Anna M. Swan	5 00	
Edwards co., Union Cong. ch.	5 25	
Elmwood, Cong. ch.	35 85	
Evanson, Cong. ch.	25 74	
Freeport, O. B. Sanford,	50 00	
Geneseo, Cong. ch.	30 06	
Geneva, Cong. ch.	20 00	
Highland Park, L. S. Bingham,	1 00	
Illini, Cong. ch.	4 50	
Lawndale, Cong. ch.	11 30	
Maywood, Cong. ch.	5 00	
Oak Park, Cong. ch.	82 45	
Odell, Mrs. H. E. Dana,	10 00	
Quincy, L. Kingman,	5 00	
Tonica, J. C. Heywood,	20 00	
Turner, Mrs. P. Currier,	4 00	
Wheaton, Mrs. L. A. Guild,	4 00	
Woodburn, Cong. ch.	10 50	
— A friend,	5 00—600 43	

## MICHIGAN.

Alamo, Cong. ch., La. Miss. Soc. (of  
wh. for M. Star, 2)

9 00

8 11	Allegan, 1st Cong. ch., Mrs. Elizabeth Booth, to const. Rev. I. W. Mc- Keevar, H. M.	65 00
4 01	Almont, Cong. ch. and so.	23 25
	Charlotte, Mrs. B. Landers,	5 00
	Detroit, 1st Cong. ch., m. c.	7 23
2 00	Edwardsburg, Julia S. Smith,	19 00
	Greenville, Cong. ch.	40 86
	Inlay City, Cong. ch.	24 00
	Port Huron, Cong. ch.	39 50
	Rochester, Cong. ch.	8 13
	Saline, Ell Benton,	45 00
	Three Oaks, Cong. ch.	50 00
	— A friend,	1 00—336 97

## MINNESOTA.

Anoka, Cong. ch.	10 55
Bangor, Rev. George Johnson,	5 00
Campbell, Rev. Samuel F. Porter and Mrs. L. H. Porter, to const. Rev.	
SAMUEL F. PORTER H. M.	50 00
Elk River, Cong. ch.	9 55
Excelsior, Cong. ch.	13 00
Faribault, Cong. ch., 31-89; John Steg- nen add'l, 62-33;	94 42
Hamilton, Cong. ch.	5 00
Hutchinson, Cong. ch.	1 34
Minneapolis, Plymouth Cong. ch., 33-73; ad Cong. ch., 2; Friends, 700;	735 73
Stockton, Mrs. A. Mowbray,	1 00
Winona, Cong. ch. with other dona. to const. Mrs. M. K. DREW H. M.	50 00—977 59

## IOWA.

Bear Grove, Cong. ch.	8 05
Buffalo, Cong. ch.	8 80
Burlington, Cong. ch.	51 16
Cedar Falls, Cong. ch. m. c.	20 00
Clinton, Cong. ch.	25 00
Corning, Cong. ch.	11 25
Cresco, E. T. Stoddard,	10 00
Denmark, O. Brooks,	10 00
Eldon, Cong. ch.	1 90
Eldora, Cong. ch.	10 00
Fort Dodge, Cong. ch.	5 65
Franklin, Cong. ch.	2 29
Grove Hill, Cong. ch.	2 63
Hillsboro, John W. Hammond,	10 00
Lyons, Cong. ch.	36 36
Manchester, 1st Cong. ch.	20 70
Monticello, Henry D. Smith,	10 00
Sherill's Mount, Ger. Cong. ch.	2 00
Tabor, Cong. ch.	66 30
Wethrop, Cong. ch.	19 04
Wittemberg, Cong. ch.	3 64—334 77

## WISCONSIN.

Beloit, 2d Cong. ch., A friend,	1 00
Clinton, Cong. ch.	39 49
Delavan, Rev. S. R. Wells,	10 00
Genesee, Cong. ch.	13 12
Geneva Lake, Presb. ch.	35 80
Hartland, Cong. ch. and so.	6 19
Janesville, E. C. Dickerson,	10 00
Kaukauna, Cong. ch.	9 00
Madison, 1st Cong. ch. to const. ALEX- ANDER KERR H. M.	100 00
Menasha, A friend, 10; "cash" 5;	15 00
Muscosa, Cong. ch.	18 00
Ripon, A family,	50 00
Salem, William Munson, 50; Mrs. F. W. Munson, 5;	55 00
Shopiore, Cong. ch.	13 36
Springvale, Cong. ch.	10 00
Superior, Mrs. I. W. Gates,	5 00—398 87

## KANSAS.

Emporia, Cong. ch., H. Barber,	5 00
Stockton, Cong. ch.	50
Wyandotte, 1st Cong. ch.	17 50—23 00

## NEBRASKA.

Fontenelle, Cong. ch.	2 00
Lincoln, A friend of missions for native evangelistic work in Japan,	500 00
Nebraska City, Cong. ch., 6-50; A friend, 10;	16 50
Omaha, K. and C.	10 00
Red Cloud, Cong. ch.	63
West Point, Rev. James Oakley,	1 00—530 13

## Donations.

[March, 1882.]

OREGON.  
Forest Grove, Cong. ch.

4 75

CALIFORNIA!	
Berkeley, 1st Cong. ch.	61 40
Oakland, 1st Cong. ch.	181 53
Pescadero, Cong. ch.	16 55
Sacramento, 1st Cong. ch.	40 80
San Mateo, Cong. ch.	5 00
Santa Barbara, H. M. Vanwinkle,	6 00
Santa Cruz, 1st Cong. ch., to; Pliny Fay, 10,	20 00—331 27

COLORADO.  
Longmont, Cong. ch.,

28 50

## WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch. with other donations to const. Rev. J. F. ELLIS H.	56 00
Mrs. 19; Individuals, 37; Waitsburg, A friend of missions	15 00—71 00

DAKOTA TERRITORY.  
Fort Berthold, By Rev. C. L. Hall,

10 00

## CANADA.

Province of Ontario.	
Fingal, Phineas Barber,	10 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, An Englishman, for W. C. Africa,	5 00
Sandwich Islands, Kau, Rev. W. H. Woodwell,	5 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, "Treasurer." For several missions in part,	7,860 76
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## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, "Treasurer."	1,700 00
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Brunswick, First Parish Cong. s. s. for support of teacher in India, 60; Burlington, Cong. s. s. for Africa, 2,04; "Bee Hive," 9.66; Hampton, Cong. s. s. 80 c.; Wilton, Cong. s. s. 1;	72 90
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## DONATIONS RECEIVED FOR ARMENIA COLLEGE, HARPOOT, TURKEY.

## MAINE.

Brunswick, Miss Althea Chapman,	5 00
Bangor, Central Cong. ch. and so.	100 00—105 00

## MASSACHUSETTS.

Pittsfield, Mary L. O'Sullivan,	5 00
Southboro, Rev. A. Bigelow,	75 00
Worcester, Central Church,	5 00—85 00

## RHODE ISLAND.

Providence, Union Cong. S. S.	11 29
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## CONNECTICUT.

New Haven, Rev. Leonard Bacon, D. D.,	2 00
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## NEW YORK.

Clifton Springs, Foster School Miss. soc.	25 00
E. Bloomfield, Cong. ch. and so. bal. note,	25 00
New York, Jane Peebles,	15 00—65 00

## OHIO.

Cleveland, Plymouth s. s.	100 00
Justus L. Cozad,	25 00
1st Cong. ch.	20 00

Marietta, Mrs. M. H. Hawkes,	100 00
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## NEW HAMPSHIRE.—Greenland, Cong. s. s. 20.25; Lyndeboro, Cong. s. s. 3.52; Rindge, Cong. s. s. 3.25;

27 02

## VERMONT.—Barnet, Cong. s. s. for India, 40; Granby and Victory, Cong. s. s. 2.35; Greensboro, Cong. s. s. 13.44; Lowell, Cong. ch. and so. 3.50; Quechee, a class of little girls to give the Bible to children in Japan, 2.50; Springfield, Cong. s. s. 40; West Dover, Cong. s. s. 74 c.;

109 51

## MASSACHUSETTS.—Athol, Cong. s. s. 5; Boston South Evang. s. s. 6.85; Hardwick, Cong. s. s. for Saaria, 20.44; Prescott, Cong. s. s. 1.50; Wilmington, Cong. s. s. 5.48; Rhode Island.—Providence, Pilgrim Cong. s. s.

39 27

## RHODE ISLAND.—Connecticut, Providence, Pilgrim Cong. s. s.

10 00

## CONNECTICUT.—New Britain, a class in South Cong. s. s. for China, 25; New Haven, No. Cong. s. s. 15; Stonington, ad Cong. s. s. 2.17;

60 17

## NEW YORK.—Brooklyn, Central Cong. s. s. for Rev. L. Bissell, D. D., Ahmednagar, India, 100; Coventryville, 1st Cong. s. s. 2.28; Richville, Cong. s. s. 3.50; Sayville, Cong. s. s. for scholar in Japan, 30; Troy, Mary F. Cushman, 2.50; Margaret Cushman, 2.50;

140 78

## PENNSYLVANIA.—Corry, Cong. s. s. Miss Raymond's infant class.

1 00

## ILLINOIS.—Chicago, New Eng. Cong. s. s. 35.25; Genesee, Cong. s. s. 34.23; Oak Park, Artie's Legacy, 3.15; Ottawa, Cong. s. s. 26.55; Payson, Cong. s. s. for child in Madura, 27; Woodburn, Cong. s. s. 1.17;

139 18

## MICHIGAN.—Imlay City, Cong. s. s.

6 50

## MINNESOTA.—St. Paul, Plymouth Cong. s. s. for Bible work in Aintab;

26 00

## IOWA.—Douglas Township, Union s. s. for W. C. A. 4; Maquoketa, Cong. s. s. 5;

9 00

## WISCONSIN.—Kaukauna, Cong. s. s.

1 00

## KANSAS.—Blue Rapids, 1st Cong. s. s.

2 33

## WASHINGTON TERRITORY.—Seattle, Plymouth Cong. s. s.

5 57

## CANADA.—Montreal, Tanneries s. s. of Amer. Pres. ch.

10 00

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660 23

## Donations received in January,

40,527 78

## Legacies " " "

3,528 36

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34,009 14

Total from September 1st, 1881, to January 31st, 1882, Donations, \$124,862.85; Legacies, \$30,390.94 = \$155,273.79.

Ravenna, Mary A. Woodbridge,  
Oberlin, G. W. Drake,  
Mrs. P. M. Weeks,

20 00

1 50

2 00—268 50

MISSOURI.  
St. Louis, Wm. G. and Rebecca Webb,  
bal. note,

—

300 00

WISCONSIN.  
Milwaukee, G. L. Gillett,  
Ripon, Woman's Miss. soc., bal. note,  
Edward H. Merrell,

20 00

25 00

5 00—50 00

MINNESOTA.  
Minneapolis, Young ladies of ad Church, 15 00  
Second Cong. ch. s. s. 15 00

—

20 00

Austin, Scatter Good soc.  
Faribault, Female Aux. W. B. M. I.

30 00—80 00

—

866 79

## Previously acknowledged,

6,295 20

—

\$63,818 79

ARTHUR W. TUFTS, Treas.  
BOSTON, Jan. 13, 1882.

## FOR YOUNG PEOPLE.

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### OLD-TIME PROTESTANTS OF PRAGUE.

BY REV. H. A. SCHAUFFLER, BRÜNN, AUSTRIA.

PRAGUE, the "hundred-towered" capital of Bohemia, with its many fine palaces and bridges and churches adorned with high towers and curious turrets and spires, is one of the most picturesque cities in Europe. What strange stories many of those old stones could tell us. For instance, on the Charles-Bridge, which you see on the left of the picture on page 127, is a stone with a metal cross set in it, which tells you that a priest named John Nepomuk was once thrown into the river there by command of King Wenzel, because he would not tell what the Queen had confessed to him. His body was said to swim on the water, while five blue stars surrounded his head. The people believed this "fish-story," and now they go in crowds from all Bohemia to that spot, and to the cathedral on the hill overlooking it, where

is the costly silver coffin said to contain Nepomuk's body. Poor deluded people! to believe such lying wonders instead of God's Word; to put their trust in dead men rather than in a living Saviour! It was not always so. Bohemia was once a Protestant country. Listen to the story of another stone!

Here is a picture of the *Rathhaus*, or city-hall. Behind it, out of our sight, is a plain-looking house, one of whose stones bears an inscription which tells us that John Huss once lived there. He was one of the greatest and best men



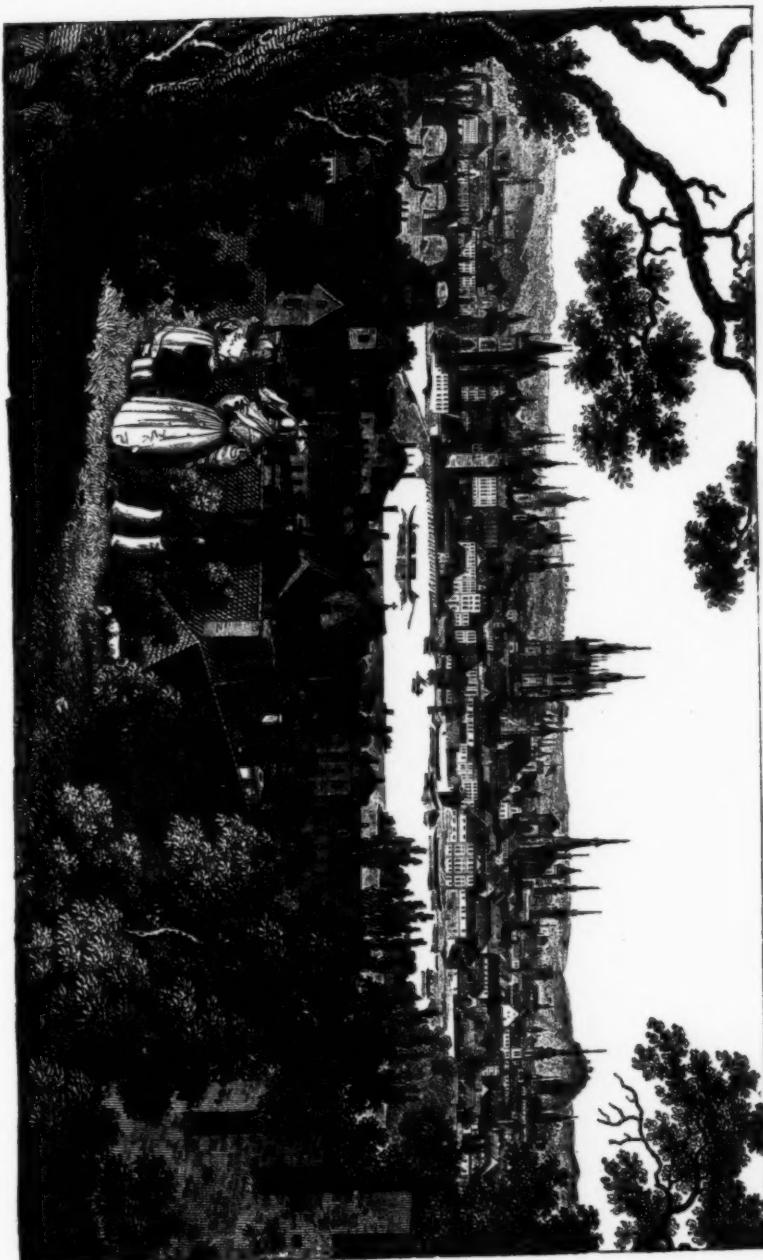
THE RATHHAUS.

that ever lived. In his time the Roman Catholic church had become fearfully corrupt ; the Pope ruled over kings and emperors, and, in order to enrich himself, he corrupted whole nations by setting a premium on sin and sending out priests to sell indulgences, or the pardon of sins, for money. What Christ said to the Pharisees was true of the Pope and his clergy ; they made the Word of God of none effect by their traditions. John Huss loved and studied God's Word. He eagerly read the writings of the great English reformer, Wyclif, who gave us the English Bible. His compassion was stirred by the state of ignorance, sin, and spiritual slavery to which Rome had reduced his countrymen. With fiery zeal he exposed the errors and corruptions of Rome, and denounced the sale of indulgences ; with holy eloquence he proclaimed God's Word as the only authority in questions of religion, and preached salvation through faith in Christ.

Multitudes thronged to hear Huss. Many accepted his teachings. Rome became alarmed, and the Pope summoned him to appear before a council of the whole Catholic Church in Constance in Switzerland. King Sigismund guaranteed his safe journey to Constance and back again. But once in the power of his enemies he was cast into a dismal dungeon, dragged before the Council, which would not allow him to defend himself, condemned to death for heresy, burned at the stake, and his ashes thrown into the Rhine. Rome thought she had conquered. But "the blood of the martyrs is the seed of the church." The teachings of Huss became more popular than ever in Bohemia and Moravia. Desperate wars were waged by Catholic powers against the Hussites, whose one-eyed leader, Zizka, never lost a battle. Rome's influence over the Bohemians waned. A noble Christian Church, that of the Bohemian and Moravian Brethren, pure in doctrine, strict in discipline, and vigorous in life, sprang into being. The greater part of Bohemia and Moravia received the Word of God, and renounced allegiance to the Pope. Scarcely one fifth of the population remained Roman Catholic.

When the Emperor Ferdinand II., a docile pupil of the Jesuits, came to the throne, he determined to uproot Protestantism. He declared that he would rather rule over a wilderness than over heretics, as he called those who were not papists. The Protestants had risen in defense of religious liberty against his predecessor, Matthias, who had persecuted them in violation of his solemn pledge. Ferdinand continued the conflict. The excitement in Bohemia was tremendous. It was a desperate struggle for life. The Bohemians had no longer any Zizka to lead them to victory. They chose an incompetent king, and in 1620 they suffered near Prague an overwhelming defeat at the Battle of the White Hill, which became the grave of Protestantism in those lands. Through Bohemia and Moravia resounded the dreadful cry, "All is lost!"

Look at that Rathhaus again. It seems as though its very stones must have cried out at the scenes of horror they witnessed on the 21st of June, 1621. A large scaffold was erected in front of the Rathhaus. On it sat the judges ; a strong body of soldiery guarded it, while all around surged a dense multitude of horror-stricken spectators. One by one the bravest, noblest, and most pious sons of Bohemia were led out to execution. In vain had Jesuits and monks offered them life and riches and honors if they would renounce their faith. They could die, but they could not deny Christ. To these tormentors one aged



PRAGUE, FROM THE WEST.

[March,

nobleman, Wenzel, of Budova, answered : "I know whom I have believed. I know that a crown of righteousness is laid up for me." "Hm!" replied the Jesuit, "Paul speaks thus of himself and not of others." "Thou liest!" cried the nobleman, "for it is also written, 'And not to me only, but unto all them also that love his appearing.'" When he stepped on to the scaffold, he passed his hand over his head and long beard, and said: "Now my gray head, see what honor is put on thee, to be adorned with a martyr's crown." Once more he prayed for the church, his country, and his enemies, and commanding his soul to Christ, sealed his testimony with his blood.

Otto, of Loss, a nobleman of keen intellect and high resolve, said, when his turn came, "Already the Lord Jesus comes with his angels to meet my soul, and conduct it to the heavenly marriage-feast, where I shall drink with him out of a new cup,<sup>1</sup> the cup of joy, through all eternity. Oh! I know it, this death will not sever me from him."



JOHN HUSS.

Christ, and receive me that I may see thy glory." The sword flashed, and one more noble soul was added to the great army of martyrs. Thus fell twenty-seven heroes of faith,—the flower of the nation.

This was but the beginning of horrors. Prince Liechtenstein's dragoons swept through the land with fire and sword, and compelled those who did not flee into exile to turn Romanists. All Protestant pastors were banished, shot, or burned. The most awful atrocities were committed. To make sure that the "heresy" would not revive, Bibles and Protestant books were searched out and destroyed. It was made a crime to be a Protestant. Over 30,000 Protestant families fled to other lands.

Ferdinand's wish was fulfilled. He ruled over a desert, a land desolated in the name of religion, and emptied of two thirds of its once prosperous and happy population.

Next month, if the Lord will, we will take a look at missionary work in Bohemia and Moravia.

<sup>1</sup> The cup was the cherished emblem of the Bohemian Protestants.